

# The Nation.

NEW YORK, THURSDAY, MAY 10, 1883.

## The Week.

THE rules submitted by the Civil-Service Commission to the President for his approval were made public during the week. They have been but slightly modified by him. Nothing is said in them about removals, for the simple reason that, if the appointing power is bound, or binds itself, to confine its choice to a certain class of candidates whose merit has been ascertained by an impartial trial, and if all partiality and influence of a political or personal nature is excluded from the exercise of that power—if, in other words, the removal of a man can no longer serve to make room for the appointment of some special favorite—the ordinary motives for making arbitrary removals will also disappear. The rules follow the law in providing that "the examinations shall be practical in their character, and, so far as may be, shall relate to those matters which will fairly test the relative capacity and fitness of the persons examined to discharge the duties of the branch of the service which they seek to enter." The opponents of civil-service reform have been busy creating the impression that under the competitive system none but "young men fresh from college" would have a chance to get places. This cry has been persistently kept up in the face of the fact that, wherever the competitive system has been in practice under our Government, a large majority of the appointments have been of persons who had enjoyed only a common-school education. The new rules of the Commission provide that the general examinations for admission to the service shall be limited to the following subjects: 1. Penmanship, copying, orthography, letter-writing. 2. Arithmetic, fundamental rules, fractions, and percentage. 3. Interest, discount, and elements of bookkeeping and of accounts. 4. Elements of the geography, history, and Government of the United States. It is difficult to imagine how the examinations could be more "practical," and more closely confined to the things which a Government clerk, to be efficient, must necessarily be conversant with, and which, at the same time, everybody in this country can easily acquire in the course of a common-school education.

The rule providing that "there shall also be competitive examinations of a suitable character to test the fitness of persons for promotion in the service" will probably be found by the Commission in the course of time and experience to admit of a liberal construction. There are certain branches of the service, for instance the Patent Office, where scientific acquirements are of essential importance, and where, if the relative fitness of candidates for promotion is measured by ordinary competitive examination, but few mistakes will be made. But in other branches, where, in addition to the scholastic acquirements necessary to all, the different degrees of quickness and accuracy

with which business is disposed of mark the relative grades of merit, the business records covering certain periods may be looked upon as more reliable tests of efficiency and usefulness than can be furnished in any other way. There is, in fact, in the transaction of official business, a constant competition going on, and the Commission will probably find that, in order to ascertain the relative claims of different clerks to promotion, it is only required that these records of efficiency be kept in a regular and trustworthy way. This method has been tried in some offices, and found to work justly and to the benefit of the service.

The Assembly passed the Civil Service Reform Bill for this State by the remarkable vote of 90 to 2, the Senate, after a favorable report by the Judiciary Committee, unanimously. The bill is framed after the model of the Pendleton bill in its provisions. The apparent collapse of the opposition to it must certainly not be interpreted as a sudden and thorough conversion of the politicians in the Legislature. It means simply that most of those politicians thought it prudent to make this concession to public opinion for the time being. The real struggle will begin when the law is to be executed. Governor Cleveland has shown by his selection of Commissioners that he takes the reform seriously. The appointment of Mr. Andrew D. White, President of Cornell University, Mr. Augustus Schoonmaker, and Mr. Henry A. Richmond is universally and justly commended by the press. Mr. White and Mr. Richmond, the one a Republican and the other a Democrat, are both known as ardent advocates of civil-service reform. Mr. Schoonmaker's opinions on this subject have not come before the public, but he is a man of high character, and it may be assumed that Governor Cleveland would not have appointed any one as a member of the Commission who could not be counted upon to cooperate with him faithfully. Some doubt is expressed as to whether Mr. White will take the position for which he has been selected. It would be a serious disappointment to the people of the State if he did not.

The President has appointed Mr. William S. Woods to fill the vacancy in the United States District Judgeship caused by General Gresham's appointment as Postmaster-General. The selection seems to be a very commendable one. It is reported from Washington that it will be a very severe disappointment to Senator Harrison, of Indiana, who had most warmly and persistently urged his law partner, Mr. Hines, for the place, but that it is quite satisfactory to the rest of the Indiana delegation in Congress, who are said to have become a little impatient of the manner in which Senator Harrison disposes of the patronage. Two or three years ago Senator Harrison was looked upon as a "rising man," fast growing to the proportions of a "favorite son." But his horizon has already been considerably darkened by the energy and perseverance he has shown in getting offices from the President

and the heads of departments for relatives and friends. He is in great danger of winning the reputation of a spoilsman, and with it a harvest of resentments and quarrels. Some time ago we took notice of a letter he had written about the appointment of a Collector of Internal Revenue, which contained a large quantity of combustible material of the first class. Now comes the appointment of Judge Woods in preference to Senator Harrison's partner, which would not injure the Senator in the least had he not already created the impression that dealing in patronage is considered by him one of the principal duties and prerogatives of a Congressman. As it is, it will impair his prestige.

The reply of the Union Pacific Railroad Company to the demand of Secretary Teller for the payment of the sums claimed to be due to the sinking fund provided for in the Thurman Act, is in substance that the company has a counter-claim against the Government for carrying the mails more than sufficient to offset the Secretary's claim, and that the same is now in litigation in the Court of Claims. Under its charter the company was entitled to charge for Government service of all kinds "fair and reasonable rates of compensation, not to exceed the amounts paid by private parties for the same kind of service." But it has been the practice of Congress in making appropriations for the postal service to confer upon the Postmaster General the power to fix the rates to be paid for carrying the mails on all railroads. The rate has been fixed in this way for the Union Pacific as well as for other railways. The Union Pacific Company disputed the right of the Postmaster General to fix the rates, and the Supreme Court of the United States sustained the company's position, holding that it was not competent for one of the parties to the contract to decide what were "fair and reasonable rates" without the consent and concurrence of the other party. The question what are fair and reasonable rates is still to be determined judicially. The company claims the right to charge the same rates for carrying the mails that it charges for carrying express matter for private individuals, both kinds of matter being carried on first-class passenger trains. The difference between the sum allowed by the Postmaster General and that claimed by the company is \$2,738,889, covering the whole period in dispute. This is a very large sum of money, and it will strike the public as something extraordinary and in violation of railway practice, as well as of the common rules of equity, if a customer who sends an enormous and regular quantity of matter day by day is to be charged the same rate per pound as individuals who send casual packages and consignments by express.

To judge from his after-dinner utterances, Mr. Conkling holds not only that the country was robbed of "ten years of progress" by General Grant's failure to be nominated for the Presidency in 1880, but that the same event led to a sweeping Democratic victory in

the Congressional and State elections of 1882. The ex-Senator seems to forget that General Grant was elected President in 1872, and that in 1874 the Republicans suffered an overthrow fully as grievous as last year's, and that the defeat of 1874 was notoriously the consequence of the peculiar kind of "progress" enjoyed under that administration. Both General Grant and Mr. Conkling were then in the fulness of their power.

The report of the Committee of the Columbia College Trustees on the question to what extent, if any, the College should undertake to give women a collegiate education, has been made, and it offers really more than Harvard, which is frequently cited as an example in this matter, has offered or shows any sign of offering. We therefore trust that even if it be not all that the friends of the movement would like, or expected, they will seize hold of it and get what good they can out of it. The offer is substantially rather more than the London University offers to men, which is simply examinations for honors and degrees. The Columbia Committee recommends that the College officers should examine women for entrance to a four-year course; should prescribe this course in groups, to be obligatory for the first two years and elective afterward; should hold intermediate examinations as often as may seem desirable, and should finally grant a certificate equivalent to a degree. With the provision or superintendence of instruction, or buildings, rooms, or any of the other indispensable accompaniments of the course, the College declines to charge itself, and reasonably enough, in its present financial condition. These things we think the promoters of the movement ought to provide, and can provide if they bestir themselves. They are simply a question of money and organization. Suitable quarters can be rented; professors can be got for pay, and so can laboratories and apparatus, if Columbia will not open its own. The experiment can, in fact, be fairly tried at a very moderate expense, and tried, we trust, it will be. There is no use in speculating how many young women now in the city desire a college education; that cannot be ascertained in advance. There is only one way of ascertaining it, and that is by offering the college education. Nor will it do to be discouraged because the applicants are at first few in number. A good education is one of those things which furnish an exception to the economical rule of supply and demand. With regard to this, the supply creates the demand, instead of the demand creating the supply.

The lower house of the Massachusetts Legislature has passed the Senate resolution "vindicating" the late Oakes Ames, and asking for like action on the part of Congress. The Massachusetts Legislature itself is now in need of vindication, and if its request should ever come up before Congress, it will come to plague those who brought it there. It will soon be felt that neither political party can afford to do what the friends of the late Oakes Ames want to have done, and that it was in every respect an extremely unwise thing to stir up the matter at all.

In financial affairs there has been a continued progress toward easier rates for money. The redemption of U. S. called bonds under the 120th call for \$15,000,000 on May 1 brought about \$7,000,000 of money into the market in the first two or three days of May, over \$4,000,000 of the \$15,000,000 having been redeemed two weeks before, thus leaving about \$3,000,000 for redemption after, say, May 2, of which a large proportion has probably now come in. This has caused a great movement of specie out of the Treasury and into the New York banks, which have shown an important increase in their reserves and their ability to loan. The domestic exchanges are now generally in favor of New York, with a consequent increase in the movement of legal-tenders to this city. The tendency of capital to find investment in railroad bonds, noted last week, continues the most prominent feature of the financial markets, and is in strong contrast with the dulness of the stock market, where prices have advanced but little except for a few stocks, and for reasons special to these. The bill passed by the Legislature permitting savings banks of this State to invest their trust funds in railroad bonds, instead of being restricted to Government bonds, and which now only awaits the Governor's signature, meets with the most unqualified disapprobation of all conservative bankers and financiers. Of the vicissitudes of railway capital, two significant instances may be cited. The Jersey Central and the Reading roads, which a few years ago earned 8 and 10 per cent. dividends on their stocks, have for several years been in the hands of receivers, with only a prospect of being now taken out.

The stipulation in the extradition treaty concluded not long ago between the United States and Belgium, to which the *Herald* calls attention, providing that "an attempt against the life of the head of a foreign Government, or against that of any member of his family, when such attempt comprises the act either of murder, or assassination, or of poisoning, shall not be considered a political offence, or an act connected with such offence," reads rather oddly, because it implies that murders or assassinations of other persons may be considered political offences, or acts connected therewith. There is no doubt that this has always been well understood, but it is a pity that when an exception to the rule was for the first time inserted in a treaty, something more extensive in the way of a definition of the term "political offence" had not also been attempted. Civilized nations will undoubtedly have to come to this before long.

It is well known that criticism is, according to those who are criticised, a very poor business, and many a high-minded author and painter has expressed the opinion that the world would be a much brighter and happier place if there was not a critic in it—a change which might easily be accomplished if the critics would but turn their attention to some respectable calling. They will therefore be glad to have their attention drawn

to the fact that Mr. Ruskin, who is certainly one of the most eminent critics now living, is publishing a new edition of 'Modern Painters,' in which he lets out what he now thinks of some of his early essays in criticism. He does not spare the rod, but lashes himself with great vigor. "Pure nonsense" he finds some of his writing to be. When it is not that, he objects to it as "offensively aggressive," "heedlessly and insolently written," "a piece of pious insolence," "extremely pedantic and tiresome," etc., etc. This is a way of anticipating and taking the wind out of the sails of the hostile critic, which may be cordially commended to the creative author. In a professional critic it seems rather thrown away. With what invaluable footnotes Mr. Tupper, for instance, or Walt Whitman might gloss new editions of his works.

The Cincinnati *Commercial Gazette* reports from Harrodsburg, Ky., that "now that the evidence is all in, the feeling is growing that Phil Thompson ought to be tried for murder." "Ask," it says, "nearly anybody not connected with the Thompson family what he thinks, and he will whisper in your ear that Little Phil ought to be called to account, 'but for God's sake,' he will add, 'don't tell anybody I said so.'" The reason of this is that the Thompson family are numerous and "quick on the trigger," and would probably not brook hostile criticism, or, for that matter, a hostile verdict. They might not shoot a man for saying that Little Phil ought to be hanged, but they would soon discover other reasons for shooting him, and they would do it in such a way that it would not be cold-blooded murder either, but a regular "difficulty." The great hindrance to punishing a certain class of murders in fact seems to be very much the same in Kentucky as in Ireland—that is, part of the population sympathizes with the murderers, and those who do not are afraid to let it be known.

The Macon (Ga.) *Graphic* reports the following remarks of Judge Simmons, of that State, in sentencing two prisoners to death for robbery and murder:

"It is a very painful duty, John and Henry, and I am at a loss to know what is best for the public as to how the sentence of the law should be executed—whether in private or in public. After consulting with a great many people, I have decided that the execution be in public. It is true, you may have borne a good character, John. You lived at my house twelve months, and during that time I never heard of any acts of violence by you. Yet a man's character can be destroyed by one act like yours. The Supreme Court decided that you had a very bad case, according to the testimony. I thought myself that the killing of that old man was unjustifiable on your part, and you added murder to robbery."

It must have startled "John" to find that a twelve months' good character acquired in the Judge's own house could be destroyed by one such little act of folly as robbing and murdering an old man. What, he may well ask, is a good character worth if a single peccadillo like this, committed after one year's abstinence from violence, can ruin it? Of course, every one must agree with Judge Simmons that John's treatment of the old man was "unjusti-



fiable." For ourselves, we think, however, that the Judge gave himself too much trouble in making up his mind as to whether John and Henry should be hanged publicly or privately. The important thing is that they should be hanged speedily, and as long as this is done, it matters comparatively little how many Georgians enjoy the spectacle.

The conference of members of the Irish Nationalist party in London, which is reported as organizing a fund for the relief of the families of persons who have fled the country, or have been "arrested in connection with murder trials," would do well to classify the objects of their bounty a little carefully, or they will increase the odium already brought on the party by its apparent sympathy with murderers. It is all very well to call the fugitives "breadwinners," but a breadwinner who has had to run from the police because he was planning the murder of another breadwinner, is not in the opinion of the civilized world a proper object of sympathy. Two hundred persons are said to have fled from a district known as Crossmaglen in Ulster, since the conviction of five or six residents of that place for belonging to a murder society. They would undoubtedly not have fled, if there were not proof of some kind somewhere that they were going to kill somebody. The country is therefore well rid of them, and the less said about them the better. The notion that whatever informers swear must be untrue, has been thoroughly exploded by the revelations in Dublin. It would be very difficult now to persuade anybody not belonging to the Nationalist ranks, that when they see an Irish breadwinner flying it is simply because wicked men have been telling lies about him. We do not believe there are now any fugitives who have not been mixed up in some criminal—and not simply illegal—enterprise.

There are, however, undoubtedly some hard cases among the fugitives, where men have thoughtlessly or from really patriotic motives joined secret societies, and then found themselves sold into a horrible slavery, in which they were compelled, on peril of their lives, to commit or conceal crimes, under orders from villains like Carey or Tynan, who keep in the background, and, if the worst comes to the worst, sell their dupes to the police. The Land League, or the National League, could render no better service, therefore, to a large body of their young countrymen than issuing an address warning them against these secret societies, with their "Number One," and their "inner circles," and "head centres," and other tomfoolery, which have so often in Irish history ended by bringing the least guilty of those concerned in them to the gallows. But from this most salutary step all the leaders seem to refrain with a caution which discredits them with the civilized world. They are apparently under the impression that it is possible in our time to get up a code of morality for the special use of Irishmen, so that there shall be an Irish right and wrong distinct from that of the rest of the world. There were such things as local morals in the Middle Ages, but they are extinct and cannot be revived.

The Dublin Grand Jury has found true bills for murder against Tynan ("Number One"), Walsh, and Sheridan, who are all in this country. Their extradition will doubtless, therefore, be now demanded, and this Government will have to deal with a very troublesome question. The peculiar constitution of the court which is trying these cases in Dublin is one of the things which will complicate the matter. The court is not one of the ordinary tribunals of the country, but one created to deal with a crisis which is undoubtedly political in its main features; and although it now tries by jury, if juries fail to give convictions it may be converted into a court of three judges, a change which has been threatened in Kelly's case, on which two juries have failed to agree. Moreover, it is not difficult to furnish abundant proof from the speeches of English statesmen—Mr. Trevelyan, for one—to say nothing of articles like that of the *London Times*, from which we quoted the other day, that the English Government regards these murderers as representing the whole body of their countrymen in a political sense, because on more than one occasion in the House of Commons the redress of undeniable Irish grievances has been refused expressly on account of the murders. The arguments which these amazing indiscretions have put into the hands of the murderers and their friends in this country against their surrender under the extradition treaty, are obvious enough.

The news of the indictment of Sheridan, Tynan, and Walsh has, following close on the confession of Delaney and Caffrey, caused a good deal of excitement in Irish circles. Sheridan and Walsh declare they will stand their ground, and meet whatever is in store for them. We need hardly say that both of them are as innocent of complicity in murder as unborn babes. What troubles them most, doubtless, is the judicial persecutions to which these poor fellows Brady, Curley, Kelly & Co. have been subjected in Dublin by all those perjured judges, juries, witnesses, and Crown counsel. Tynan is said to be in America, but nothing certain seems to be known about him. His photograph is on exhibition in all the shop windows in England, so that the British public at least is tolerably familiar with his appearance as he was; but then he had a large, bushy beard, which has doubtless been sacrificed by this time, so that he is no longer the same man. That he, too, is innocent of anything like murder it is useless to add. All he knows about murder is doubtless what he hears from those "ignoble villains," the informers. There is as yet no positive news about that member of Parliament with "the blonde beard," who is said to have attended some of the murderers' meetings. A great many people in England are very anxious to prove the connection of the Land League or the Parnellites with the assassins, and the smallest trace of a prominent Leaguer in a murder society is joyfully received. That reliable gentleman and profound political thinker, the London correspondent of the *Tribune*, says that "no effort will be spared to identify" this member with the blonde beard. We have it on the same authority that "it is said in important quarters that Mr. Par-

nell is so deeply implicated in the work of the party of violence as to be unable to disavow them even if he wished to do so." If this be said "in important quarters," it must be true, particularly as "important quarters" have been saying it for a year.

The success of the opposition to the granting of pensions for two lives after their death to Lords Wolsley and Alcester, probably marks the final abandonment of this mode of rewarding military and naval commanders in England. The most remarkable thing about this last attempt to continue it is that a cabinet made up as Mr. Gladstone's is, should have made it, because the pension list is one of the worst of the scandals bequeathed to the present generation by the old regime. There are now several persons in receipt of pensions granted to their ancestors two hundred years ago, when it was not uncommon to grant a pension to a man and his heirs in perpetuity. Then it became the practice to grant them for three lives after the death of the original grantee. Then two lives became the rule, and now the practice has been abolished altogether, and Lords Wolsley and Alcester are to get their rewards in a "lump sum." The chief Radical objection to hereditary pensions is, of course, to be found in the recognition which they contain of the existence of such a thing as hereditary merit in politics. Radicals refuse to admit any longer that a young man can be entitled to money out of the public purse because his father or grandfather was a great man, just as they are more and more reluctant to admit that he ought to be a legislator because his father was one.

Mr. Gladstone's refusal to treat his defeats both on the Affirmation Bill and on Sir Stafford Northcote's motion to prevent Bradlaugh's administering the oath to himself, as a cause for resignation is naturally somewhat provoking to his enemies, but nothing else was to have been expected. Ever since the Bradlaugh case came up he has treated it as a question for the House and not for the Ministry to decide. It is a question, moreover, which in no way affects the policy of the Ministry. No such question has ever been made a Cabinet question, unless connected, as in O'Connell's case, with some great feature of policy, like Catholic Emancipation. Baron Rothschild was elected for the city of London in 1847 and 1849, during the Premiership of Lord John Russell; in 1852, during that of Lord Aberdeen; in 1857, during that of Lord Palmerston, and had during that period the support of the Liberals, but never as a party, in the House, and it was not till 1858, when the Tories were in power, that the rules were modified so that he could take the oath. It is all but certain that if it had been understood that Bradlaugh's was a Cabinet question, the Ministry would have had a majority. There is a considerable body of Liberals who are quite ready to keep Bradlaugh out, even on the flimsiest pretext, in order to please the Nonconformists, but they would do nothing of the kind if it promised to expose them to the trouble and risk of a general election.

## SUMMARY OF THE WEEK'S NEWS.

[WEDNESDAY, MAY 2, TO THURSDAY, MAY 8, 1883, INCLUSIVE.]

## DOMESTIC.

THE rules put into the hands of the President and the Cabinet by the Civil-Service Commission were prematurely published. They provide that the general examinations for admission to the service shall be limited to the following subjects: 1. Penmanship, orthography, copying, letter-writing. 2. Arithmetic, fundamental rules, fractions, and percentage. 3. Interest, discount, and elements of bookkeeping and of accounts. 4. Elements of the geography, history, and government of the United States. Competitive examinations, of a suitable character to test the fitness of persons for promotion in the service, are also provided for. The Cabinet and President revised and remodelled the rules in minor particulars, and they were officially published on Tuesday.

Postmaster-General Gresham on Saturday morning decided that the law readjusting the salaries of postmasters of the fourth class went into effect on the passage of the act—namely, March 3. This decision has created consternation in the Post-office Department, and will involve an endless amount of labor before it is satisfactorily settled. Some twenty-four thousand post-offices are involved. The act specified the date October 1 for larger offices, but said nothing about the date for those of the fourth class.

On Friday, United States Government officers seized a great quantity of letters in two private post-offices, for the distribution of city letters and circulars, in this city. These offices do a large business by delivering letters at a rate less than regular Government postage. This is held to be contrary to law, and it has been decided to suppress them.

Judge William C. Woods, of the Indiana Supreme Court, was on Wednesday appointed United States District Judge of Indiana, in place of the present Postmaster-General. It is said that the appointment was made at the latter's request.

Vice-Admiral Stephen C. Rowan has asked to be relieved from the duties of Superintendent of the Naval Observatory at Washington, and Secretary Chandler on Wednesday appointed Commodore R. W. Shufeldt to succeed him in that position.

The sales of revenue stamps since the new tobacco-tax law began to operate on May 1 have been very large.

A message was received by General Sherman from Brig.-Gen. Crook on Friday. It was dated at San Bernardino Springs, Arizona, May 3. He said: "It is not my intention to violate the convention between the two Governments. My object in visiting Sonora and Chihuahua was to arrange for coöperation, and in case my troops followed the hostiles into Mexico, to see if I could not secure a liberal interpretation of the terms of the agreement in regard to the time I could be allowed to remain there. It is my intention to start tomorrow morning in pursuit of the savages, in accordance with the treaty." This was in answer to a despatch from General Sherman warning him not to violate the treaty with Mexico in regard to the pursuit of hostiles across the border.

In the Star-route trial, Mr. Bliss continued his speech throughout the week, concluding on Tuesday. He criticised with great severity the course of S. W. Dorsey.

Judge Billings, in the United States Circuit Court at New Orleans, on Thursday decided the case of Myra Clark Gaines against the city of New Orleans in favor of the plaintiff. The suit has been pending for many years. The amount involved is \$1,925,667 83, rent and interest on the property of Mrs. Gaines, wrongfully disposed of by the city in 1837.

The United States Supreme Court on Monday afternoon denied petitions for rehearing in what are known as the Louisiana and Virginia bond cases.

Governor Cleveland on Wednesday nominated the following gentlemen to be Commissioners of the Niagara Falls Preserve, in accordance with the bill recently passed: William Dorsheimer, J. Hampden Robb, and Andrew H. Green, of New York; Sherman S. Rogers, of Buffalo, and Martin B. Anderson, of Rochester. The latter is President of Rochester University. They were immediately confirmed by the Senate.

The last days of the session of the New York Legislature were crowded with business. The Conference Committees of both houses met on Wednesday afternoon and agreed upon a bill apportioning the Congressional districts of the State. It gives the Democrats seventeen districts, the Republicans fourteen, and leaves three doubtful. Both branches passed the bill on that day. The Campbell Penal Code amendments, relating especially to Sunday occupations, were also passed. The Assembly passed the bill providing for a State Civil-Service Commission of three Commissioners, at salaries of \$2,000 each, who are to superintend the execution of the civil-service rules throughout the State. On Thursday the Storm King Bridge Bill was rushed through the Assembly in spite of stout opposition. The New York Aqueduct Bill was passed by a vote of 104 to 10, after having been so amended as to make Mr. Parke Godwin a seventh Commissioner. The Senate refused to concur in this amendment, and a conference committee was appointed, which struck out the amendment, and the bill was then sent to the Governor. The Senate defeated the bill reducing pilotage fees in the port of New York, and passed the Harbor-masters Bill. It was agreed on Thursday to adjourn at 7 o'clock on Friday evening.

On Friday the Assembly Civil-Service Reform Bill was passed by the Senate without a dissenting voice, and immediately sent to the Governor. In executive session the Finance Committee of the Senate refused to report on the nomination of Mr. Murtha for Immigration Commissioner. He is distasteful to Tammany. This put the nomination beyond the reach of the Senate, either to confirm or reject it, and also put it beyond the power of the Governor to make other nominations for the place. The Harbor-masters' Bill was adopted in the Assembly. Later in the day the Senate received a great many nominations from the Governor, among them for Harbor-masters, Quarantine Commissioners, and Commissioners of the State Survey. In these Tammany received little recognition. Other important nominations were: For Civil-Service Commissioners—Andrew D. White, of Tompkins; Augustus Schoonmaker, of Ulster; and Henry A. Richmond, of Erie. For Chief of the Bureau of Labor Statistics—C. F. Peck, of Steuben, editor of the *Hornellsville Tribune*. These were confirmed; but beyond these Tammany refused to go, and the other nominations were not acted upon. The Governor soon after sent a remarkable message to the Senate, in which he lectured them on the disgraceful exhibition of greed for spoils shown in their rejection of the nomination for Immigration Commissioner, for factional reasons. An angry reply was made by Mr. Grady for Tammany, and the message was referred to the Finance Committee. No further action was taken on Mr. Murtha's nomination.

The closing hours of the session in both branches were characterized by hasty action and turmoil. The Anti-Free Pass Bill was defeated in the Senate by the objections of Mr. McArthur and Mr. Mackin. The new Building Law for this city, the Union College Bill, the bill making the Brooklyn bridge free to foot passengers, the bill for the opening of Flatbush Avenue to the Brooklyn bridge, the

"Freedom of Wor-ship" Bill, the Prohibitory and Woman Suffrage amendments, and the Broadway Underground Railroad Bill were lost. An adjournment *sine die* was reached at 7 o'clock in the evening.

The Republican members of the New York Legislature framed an address to the voters of the State, and published it on Tuesday, reviewing the course of the Democratic majority and severely criticising it.

The Massachusetts House of Representatives on Monday afternoon adopted the Senate resolution recognizing the ability, services, and integrity of Oakes Ames, and asking for a like recognition on the part of the national Congress.

At the May dinner of the Saturday Night Club, in this city, on Saturday, ex-Senator Conkling said, referring to the Chicago Convention, in the course of a violently Stewart speech: "I believe as firmly as I believe anything, that the results of that Convention have held this country back ten years."

Mr. W. H. Vanderbilt on Friday announced his retirement from the Presidency of the New York Central Railroad. His sons also retire from the Presidencies and Vice-Presidencies which they have held, but remain in the directory of the several Vanderbilt roads. In order that the control may not go out of the family, a new office has been created in each of the roads, namely, Chairman of the Board of Directors. This change is made in accordance with the system pursued in the government of the great English railway corporations. The sons are Chairmen. The object of the change is to relieve Mr. Vanderbilt from routine duties.

The canals of New York State were opened for the season on Monday with a great rush of business.

A dramatic festival, in which many notable actors took part, was held in Cincinnati during last week.

Congressman Thompson, of Kentucky, who recently shot W. B. Davis, was indicted for murder on Wednesday.

Phipps, the ex-Alms-house Superintendent, of Philadelphia, was on Saturday convicted of forgery. He was recently brought from Canada by extradition.

Signor Salvini, the Italian tragedian, sailed for home on Wednesday. He expects to return in the autumn of 1884.

The trustees of Trinity College, at Hartford, Conn., have elected to the Presidency the Rev. George Williamson Smith, D. D., of Brooklyn. He is a graduate of Hobart College, and was for some time Chaplain at the Naval Academy, Annapolis. Afterward he was rector of a church in Jamaica, Long Island, and since 1881 has been rector of the Church of the Redeemer, Brooklyn.

Mr. Frederick Marquand, of this city, has given \$60,000 to Princeton College for the endowment of an Art School. Arrangements are being perfected for the endowment of four chairs in the School of Philosophy.

The Rev. Josiah Henson, known for many years as Mrs. Stowe's "Uncle Tom," died on Saturday in Dresden, Ontario, in his ninety-fourth year. He was born a slave, and made a remarkable escape to Canada. He visited England twice, where he sold 40,000 copies of his autobiography. Incidents in his career were used in "Uncle Tom's Cabin," but the book is not the history of his life.

## FOREIGN.

In the House of Commons on Thursday night the Affirmation Bill was refused a second reading by a vote of 292 to 289. On Friday afternoon the Speaker said that he had received a letter from Mr. Bradlaugh, in which that gentleman announced that he would, at the beginning of business, ask to be



permitted to take the oath. The Speaker asked for the guidance of the House. Loud cries were made for Mr. Gladstone, but as the Prime Minister did not rise, Sir Stafford Northcote said that he would propose that Mr. Bradlaugh be precluded from going through such a form. Mr. Gladstone said he could raise no objection to the motion, which, under the circumstances, Sir Stafford Northcote was the proper person to make. On motion of Mr. Labouchere, it was decided to hear Mr. Bradlaugh in his own behalf at the bar of the House. Mr. Bradlaugh pointed out that, as the House had rejected the Affirmation Bill, which would have enabled him to take his seat, it was his duty to take the oath. As long as he was not disqualified, he would claim the right to his seat. Mr. Gladstone announced that he would vote against Sir Stafford Northcote's motion, which was then carried by a vote of 271 to 165. Mr. Bradlaugh again addressed the House on his claim to a seat, and then returned below the bar. The subject was dropped. Mr. Bradlaugh announces that he has decided to visit his constituents and formally to tender his resignation as their elected representative.

In the House of Commons on Monday afternoon Mr. Gladstone announced that, instead of the pensions which it was proposed to bestow upon Lord Wolseley and Lord Alcester (Admiral Seymour), they would be given a lump sum of money. This change, it is believed, is due to the outcry which has been raised against the provision in the bill providing pensions, which declares that they shall, on the death of the beneficiaries, revert to the nearest heirs.

John Walsh, P. J. Sheridan, and Peter Tynan (Number One) were indicted by the Grand Jury at Dublin on Thursday for murder. Fitzharris was indicted as an accessory after the fact. Bills for conspiracy were found against a number of others. It is understood the British Government will ask for the extradition of Sheridan and Walsh, who are in New York city. They have not attempted to conceal themselves since the indictment, and put great faith in a probable refusal of the request for extradition. It is confidently asserted in Dublin that Peter Tynan is in London, negotiating with a view of turning informer. Other reports assert positively that he is in this country. No demand has yet been received at the State Department in Washington for the extradition of Walsh, Sheridan, or Tynan.

Patrick Delaney and Thomas Caffrey, two more of the men charged with participation in the murders of Lord Frederick Cavendish and Mr. Burke, were arraigned for trial in Dublin on Wednesday. They created a sensation by pleading guilty. Caffrey was informed that the Crown gave no hope of a mitigation of the sentence of death which would be passed upon him. Delaney, when he was called upon to plead, said: "We had to obey the orders of the society, or take the consequences. When I got in the park I could not get away. I saw the murders committed, but took no part in them." Caffrey made a similar statement. Both were sentenced to be hanged on June 2. Delaney's sentence was commuted by Earl Spencer on Tuesday.

The third trial of Timothy Kelly for participation in the murder of Lord Frederick Cavendish and Mr. Burke was begun in Dublin on Monday.

James Mullett and William Moroney pleaded guilty to the charge of conspiracy to murder in Dublin, on Thursday. Lawrence Hanlon was put on trial, charged with attempting to murder Denis Field. On Friday he was found guilty and sentenced to penal servitude for life.

The Dublin *Freeman's Journal* says the dynamite plot hatched in America was betrayed to the British Consul at New York. The name of every conspirator who came to

England, and of the ship on which he sailed, was cabled to England directly after the vessel left New York. The police watched the conspirators from the moment they landed in England.

At a conference of members of the Irish Nationalist party in London on Friday it was resolved to organize a fund for the relief of the families of persons who have fled the country or have been arrested in connection with the murder trials in Ireland and generally under the Crimes Act. It is estimated that 600 families have been rendered destitute by the flight or incarceration of their breadwinners.

It was announced on Tuesday that the Governor of Limerick Jail had retired from office, probably because of complaints of his harsh treatment of suspects.

Richard Deasy, Judge of the Court of Appeals of Ireland, died on Sunday at the age of seventy-one.

Alarming rumors were current in Halifax on Monday that a letter had been received by Lieutenant Governor Archibald, warning him of the expected visit to Halifax of two suspicious American vessels, and cautioning him to have precautions taken for the safety of life and property about the city. The letter asserted that two suspicious vessels, manned, it was believed, by Fenians, had left Boston for Halifax, carrying a quantity of torpedoes. On arriving there the torpedoes were to be laid in the harbor, with the intention of blowing up the shipping. It was denied on Tuesday that the letter referred to suspicious American vessels, but it contained significant warnings which have been heeded.

It was announced by the Prince of Wales on Monday, at the formal opening of the School of Music at Kensington, England, that Mr. Arthur Sullivan, the composer, and Mr. Grove, the journalist, had been knighted.

In the German Reichstag on Wednesday Herr Richter introduced a motion declaring against the execution of private orders in military workshops. Prince Bismarck protested in the name of the Emperor against the assumption that the army can be required even to receive a direct recommendation from the Reichstag. Herr Richter then altered the motion so that its demands were addressed to Prince Bismarck instead of to the military administration. The Minister of War declared that the motion implied a direct invasion of the powers of the Emperor. Prince Bismarck's action is not regarded as a reprimand to the Reichstag so much as a reassertion of his prerogatives as Chancellor over the other Ministers, especially the Minister of War.

In the debate on the budget for 1884-5, in the German Reichstag on Monday, Herr Richter moved to refer the subject to a commission, it being impossible to make trustworthy estimates so far ahead. The motion was supported by all the Liberals. The Tories and Clericals not being present in full force, it was finally adopted by a vote of 105 to 97, again frustrating one of Prince Bismarck's favorite projects.

The treaty of commerce between Germany and Mexico passed its second reading in the German Reichstag on Monday.

In repatriation of its unwarranted attack upon United States Minister Sargent, the Berlin *North-German Gazette* recently published, with an apologetic introduction, a translation of Mr. Sargent's report to the State Department, to show that its remarks had been based upon what it alleges was an incorrect translation which appeared in a New York German newspaper.

The Berlin *North-German Gazette*, commenting on the overtures of the French press to the Republicans of Italy and Spain, in which the papers speak of France as being a

moral ally, says that although this coquetting with revolutionists is a bad symptom, it is less dangerous to peace than the intrigues an Orleanist restoration in France would speedily hatch in the European capitals.

The Lower House of the Austro-Hungarian Reichsrath has adopted a bill fixing the minimum force of the Austrian Landwehr, exclusive of that of the Tyrol, at 138,000 men, and authorizing the formation of six regiments of Landwehr cavalry. The measure will involve an increase in the military budget of 1,000,000 florins.

The bakers' strike still continues in Vienna. There were serious riots on Friday evening.

The greater part of Königinhof, Bohemia, has been burned. The town is on the Elbe, and has a population of between 6,000 and 7,000.

Count de Chambord had a slight attack of apoplexy on Tuesday.

It is reported that the Duc d'Aumale is seriously ill in Sicily.

The ex-Empress Eugénie of France has renounced her claims to the château presented by the municipality of Marseilles to the Emperor Napoleon.

Louis Viardot, the distinguished French author, is dead in the eighty-third year of his age. He studied law, but abandoned it for literature at the age of twenty-three, writing for several Paris journals of advanced opinions. He was the author of many notable works on art, on the history of the Arabs, Spain, Italy, and the Jesuits.

The many grave complications which were threatened during the sittings of the Spanish Budget Committee have been safely got rid of. The Finance Minister is now in sympathy with the reforms proposed by Señor Moret, and the credit of 85,000,000 pesetas for public works which was projected will be withdrawn.

A building used as a manufactory of explosives has been discovered at Cronstadt, Russia. Several naval officers were arrested.

Much ill feeling exists in some of the regiments of the Russian army owing to the fact that rewards are being offered to the men to induce them to denounce any of their comrades who are known to be Nihilists.

Lord Dufferin has started from Cairo on his return to Constantinople.

The Amsterdam Universal Exhibition was opened, on Wednesday, by the King of Holland.

It was reported on Sunday in London, from Rome, that Cardinal Jacobini, the Papal Secretary of State, had sent a despatch to Cardinal McCloskey, of New York, asking whether or not it was true that he had received Alexander Sullivan, the President of the Irish National League of America, and demanding explanations, if such was the fact. The rumor was positively denied by Cardinal McCloskey on Monday.

A telegram has been received at Cairo from Colonel Hicks, reporting that on April 29 he had an engagement with 5,000 rebels in the Sudan. The battle, which lasted half an hour, resulted in the defeat of the rebels, with 500 killed, including the Lieutenant-General of El Mahdi, the False Prophet, and many wounded. The Egyptian loss was slight.

The Chilean Colonel Canto has had two engagements with Caceres's forces at Balconillo and Pampas de Sicaya, Peru. In both cases, according to Chilean reports, he routed the enemy, capturing a cannon and forty rifles. Caceres is at Tarta. His troops are demoralized. The Peruvian Minister at Washington asserts that one of the battles was a victory for Peru.

## INTERNATIONAL CRIME.

THE proclamation of the supplementary extradition treaty with Spain concluded last summer may serve to draw attention to the curious fact that we have established with Spain, usually regarded as a type of a benighted and retrogressive country, a far better and more comprehensive international system of protection against crime than with England. We have been wrangling with England for many a long year over the Ashburton treaty, and have even gone so far as to suggest that it might become necessary for us to withdraw from it altogether, and yet not a single question growing out of its extradition clauses has been settled. Meanwhile, as if for the purpose of demonstrating that there was really no reason for any trouble with England at all, we made a treaty with Spain in 1877 which raised and disposed of all these very points, without the least trouble in the world.

The trouble with England, as our readers will remember, grew out of our insisting that we could, after getting a man surrendered for one crime, covered by the treaty, say forgery, try him for another and a totally different crime, not covered by the treaty, say smuggling. To this the English replied: "Then why have we a treaty at all, and what is to prevent your trying him for a political offence? and if you can try him for a political offence, what becomes of the right of asylum?" To this we answered—we are not burlesquing, but merely condensing the argument—that some things were too dreadful to be thought of at all, and need not be provided against by treaties; that this was the view taken by the Athenians of the crime of parricide, and such was the attitude of the United States toward trials for political offences. But further than this, we maintained that England had been perpetually extraditing criminals for one offence and insisting on the right to try them for another, so that it seemed as if she ought to blush with shame to mention the subject. Instead of this, England had passed an act of Parliament forbidding the surrender of any criminal unless we would give a pledge that he should be tried only for the crime for which he was surrendered. This enabled our Government to say, "Aha! you are trying to impose obligations on the United States under a treaty by means of domestic legislation, are you? We will soon show you whether you can play fast and loose with treaties in this way." And this extraordinary discussion ended fitly enough in the suggestion of the abrogation of the treaty, to the great delight, no doubt, of many citizens of either country about to commit or who had committed crime, but to the considerable mystification of all those who were simple enough to imagine that the one object of diplomacy was to arrive at some practical result, and that the object of this particular correspondence was the better protection of both countries against crime.

But the funny part of the whole thing was that we had hardly closed this great international debate, when we turned round and negotiated with Spain a treaty which provided against every difficulty which had been raised in the English correspondence. When Spain inquired what was to be done about political

offences, we did not contend that the right of asylum was so sacred that it was not necessary to do or say anything about it; on the contrary, we signed an article providing that "no persons surrendered by or to either of the contracting parties in virtue of this convention shall be tried or punished for any political crime or offence." When it was suggested that difficulties might arise out of an attempt to try a man for a crime for which he had not been surrendered, we agreed without hesitation to a provision that "no person shall be tried for any crime or offence other than that for which he was surrendered," except it be for some other crime expressly covered by the treaty.

It would seem from this as if, for some reason or other, it was really harder for us to come to an understanding on the simple subject of surrendering criminals with a country bound to us by identity of race, language, religion, and legal principles, than with a benighted, retrogressive old country like Spain—a by-word for want of the "spirit of the age," and alien from us in race, language, religion, and laws. This suspicion would seem to be confirmed by the fact that the list of crimes provided against in the treaty with Spain, as enlarged by the supplementary agreement, is a very comprehensive and enlightened one, while that in the treaty with England is still antique and curiously meagre. It seems incredible, but it is nevertheless a fact, that forgery, or the utterance of forged paper, is the only strictly commercial crime covered by the Ashburton treaty. This was natural enough in 1842, but how strange it is in 1883! To see how our international code with England ought to be enlarged, we have only to turn again to the treaties with Spain, and we find not only forgery and utterance of forged paper, but the falsification and fraudulent use of official documents—so often resorted to in aid of commercial frauds—counterfeiting, embezzlement, and obtaining money or property under false pretences, or the purchase of property so obtained, all made extraditable offences. Now, it is notorious that it is the swindler in our day who is the real international pirate, the true enemy of mankind, against whom we need protection, and also that the great field for the American swindler is England, as the field for the British swindler is the United States. His operations are carried on on a gigantic scale and with extraordinary impunity. Nothing would do more to protect both countries against him than a rational and enlightened extradition treaty such as we actually have with Spain, and which is itself drawn up as if to demonstrate that there is no cause for any difficulty on the subject with England.

## THE PARLIAMENTARY OATH IN ENGLAND.

THE defeat by a small majority of the bill substituting an affirmation for the oath of admission in the House of Commons has no political significance, because the Ministry, from the very outset, refused to treat the Bradlaugh case as a Cabinet question, and, although the bill is of their introduction, their followers have been left free to follow their own inclinations in voting on it. But it is none the less a remarkable

exhibition of the power of bigotry and intolerance, and, we may add, humbug and hypocrisy, in that assembly. It is notorious, and has never been denied in all the discussion which this matter has called forth, that a very large number of nominally Christian members of the House are really agnostics, and take the oath, not because it is more binding on their conscience than a simple pledge, but because it is to them an unmeaning form, which pleases religious people, and does nobody else any harm. This is really the view which Bradlaugh offered, and still offers, to take of it, and the real reason why he was not allowed to act on it was, not that the view was in itself objectionable, but that he was an odious man.

Since his reelection by his constituents, and his formal offer to take the oath without ifs or buts, the matter has assumed a much more serious aspect. In refusing to let him take it the majority of the House took upon itself to decide, that a duly elected member was not entitled to his seat because it did not like him, and that it need not allow anybody to take the oath if it doubted his sincerity or did not approve of his religious views. It was to get the House out of this very absurd and wholly untenable position that the Affirmation Bill was introduced, but it now appears that the House will not accept deliverance in this way. Mr. Gladstone's speech in favor of the bill is said to have surpassed in some passages all his former oratorical exploits. In acknowledging that the Liberals were probably damaging themselves with the country in trying to pass it, but maintaining that it was none the less their duty to do so, he took ground on which but few politicians in any age have stood, and which, whenever Mr. Gladstone takes it, profoundly disgusts not only his enemies but a good many of his followers. It produces on them the sickening effect which the "civil-service twaddle" so long produced on our own statesmen, as worthier of the Sunday-school than the forum.

The discussion on the bill throughout the country has not been very profitable or very symptomatic, because it turned in a very small degree on the expediency of making members of Parliament take an oath implying a belief in God. To nine-tenths of the middle classes, Bradlaugh's morality was a far more important element in the discussion than the value of oaths. He is not only an atheist, but holds very odious views about marriage, which he has sought to propagate in a very obnoxious way, and is altogether a very offensive person to English respectability. He has really no political allies, his Liberal friends being a good deal ashamed of him, though his ability is undeniable. He has completely beaten his adversaries in the courts, in the suits they brought against him to exact the legal penalty for taking his seat without qualifying, although he has acted throughout as his own counsel. There is, therefore, good reason to believe that if the attempt to substitute affirming for swearing had not been intended to meet his needs in the first instance, it might have been successful.

But no attempt of the kind will ever be successful in a country like England, without a victim of some kind to instigate it. The oath would never have been so modified as to admit Catholics, if O'Connell's election had not furnished a particular case in which its injustice



was made manifest. Nor would it have been so modified as to admit the Jews, if Baron Rothschild had not year after year for several years presented himself, with a powerful constituency at his back, to demand it. The arguments used against the Affirmation Bill by those who pretend to oppose it on religious grounds are almost exactly the same as those used in the O'Connell and Rothschild cases half a century ago. O'Connell was to be kept out because England was a Protestant state, and it would cease to be Protestant if there was a Catholic in Parliament. Rothschild was to be kept out in like manner because it was a Christian state, and would cease to be Christian if there was a Jew in Parliament. Now, it is said that it is a theistic state, and will cease to be so if a man who avows his atheism has special facilities provided to enable him to get into the House of Commons.

The theory which underlies the argument in all three cases is not only that every state has relations with the Deity as a corporation, but that he is placated, or the reverse, by corporate acts or shortcomings without looking into the motives or mental condition of the men who compose the corporation or represent it. Consequently, a collection of the rankest unbelievers or Gallios might get together in a legislature, and, by going through certain forms, winking at each other all the while, give complete satisfaction to the Ruler of the Universe, and prevent his inflicting divers calamities, known and unknown, on the community to which they belonged. This is a familiar mediæval view of the dealings of Providence with political societies; and although very few persons nowadays would acknowledge that they held it, if presented to them nakedly, the number who do hold it in some form unconsciously is very large. We find it among ourselves acting powerfully on that small body of persons who agitate for the insertion of some mention of God in the Constitution as a means of securing Divine favor, and one hears frequent recognition of it in prayers in churches. But there is, of course, absolutely no means of combining it with the doctrine of individual responsibility on which the moral government of the universe must always rest. As long as every man must answer for himself before the supreme tribunal, he, of course, cannot be liable either to loss or suffering for the doings or undoings of his fellow-men, whether they be called Kings, or Congressmen, or Bosses.

#### SOUTHERN AND OTHER DUELLING.

A SOUTHERN correspondent asks us in another column how "Southern gentlemen, young gentlemen especially, are to be taught to look at duelling in all its forms, regular and irregular, as all the civilized world—the French *passim*, German students and army officers, some English army and navy fogies, etc., etc., excepted—look at it." We presume no such change was ever brought about by any one agency in any community. The disappearance of all superstitions—and belief in the usefulness or necessity of the duel is certainly one of them—has always been brought about by a composition of causes. Nobody knows what destroyed the belief in witchcraft and

in the necessity of discovering and punishing witches; but it somehow died out, and the mere mention of it now excites a smile even among the ignorant. The duel is, as everybody knows, like so many other absurdities, a legacy from the Middle Ages. It was unknown in the ancient world, and it had its justification in the Middle Ages in the notion that God permitted the right and wrong of a dispute, or the guilt or innocence of an accused person, to be settled in that way. This was a complete justification, too. Trial by battle was, to men who saw in it a mode of direct Divine interposition in human affairs, a very solemn and perfectly proper proceeding.

What makes the modern duel absurd is, that the form has survived while the reason is gone. Nobody now believes that a duel decides anything except that neither of the combatants is afraid to risk his life; but it is not once in a thousand times that this is the issue raised in their dispute. It is very seldom indeed that a man fights a duel because somebody has called him a coward. Duels are almost always due to some imputation on a man's morals—his truthfulness, for instance, or honesty, or on the propriety of his behavior in some episode of social intercourse. A mediæval duel would have settled this in the minds of the combatants or their friends. Heaven would have revealed through the issue of the fight whether somebody had lied, or stolen, or behaved like a brute, as charged. But the modern duel decides nothing except which can shoot best, or handle the rapier most skillfully. The real point in dispute, about the lying, or the knavery, or the brutality, it leaves just where it found it.

It is the gradual perception of this, combined with the growth of the habit of legality, which has abolished duelling in most countries in which it once prevailed. It is this which has made it ridiculous, even in the army and navy, among a very practical people like the English, which still holds physical courage and coolness in the presence of danger in very high esteem. Two colonels in the Guards had the other day in London the very kind of dispute which it was formerly thought nothing but a duel could settle. An anonymous letter was written to the *World* reflecting severely on Colonel Williams, to whom the editor sent it. He thought he detected in it the handwriting of Colonel Burnaby, and charged him with writing it. Colonel Burnaby denied it indignantly. Under the code everything was now ready for a duel. But of course it was clear that a duel would decide nothing but that the two colonels were physically brave, which nobody doubted, and which was not an issue in the case. The issue was whether Colonel Burnaby had been guilty of writing an anonymous slander, and for the trial of this a court of law was, of course, the proper place. Accordingly, when the matter was referred to the Commander-in-Chief, the Duke of Cambridge, he directed Colonel Burnaby to bring an action, which he did. The case was never tried, as it was settled out of court, by Colonel Williams withdrawing his imputation.

What strikes one in all this is the rationality of the whole proceeding, and it is the growth

of rationality which must abolish duelling everywhere, as it has abolished so much other folly and tomfoolery. In a community in which people cultivate rationality, and at the same time place a high value on their moral character, it cannot possibly long survive as a means of settling quarrels. Civilian Germans do not fight duels, and mainly for this reason. Duelling is kept up in the army as a means of keeping alive the personal sensitiveness which many military men hold to be essential to discipline. As Lecky has pointed out, a meek or long-suffering army would be an absurdity, and on the Continent it is part of the system of militarism to guard against the growth of meekness by cultivating quickness of resentment and readiness to appeal to arms. There is some rationality about this, however. If you want to keep a man fierce, and arrogant, and combative, you cannot do better than to keep him ready to fight anybody who annoys him. But in the German army no officer is allowed to settle in this way the question whether he has been lying, or cheating, or misbehaving himself in the streets. This is decided by the ordinary legal methods, and by a tribunal of his superiors. Of the students' duels we do not need to speak, as they are one of the amusements of boys.

In France, duelling is now confined mainly to Parisian journalists and "young men about town," though graver and more valuable men occasionally indulge in it. The reason why it holds its ground there so much better than in any other country is undoubtedly to be found in the qualities of mind and character which make Frenchmen such unsuccessful politicians, and make their Parliamentary debates such queer affairs. That the *manner* of doing a thing is rather more important than the result, has long been a powerful motive in French government and society, and it has a great deal to do with producing the Parisian duel. That duel has now reached a point where it proves nothing whatever, not even the physical courage of the combatants, because it is fought under a rule which makes any wound, however slight, destructive of the needful equality of conditions, and therefore the close of the fight. It is only by gross carelessness or accident, therefore, that French duels are ever fatal or even serious, as they are nearly always fought with swords. But they are never fought without the publication in the newspapers of a "procès verbal," or record of the proceedings, drawn up by the seconds, which is the real reason why they are ever fought at all. A secret or private duel, of which no account was ever printed, would be repugnant to the feelings of most Frenchmen to the last degree, and if the law struck at this publication, it would probably do twice as much as it can do or has ever done for the extirpation of duelling by enacting penalties for the fighting or witnessing. In other words, duels are fought in France, as so many other things are done, mainly for the sake of the notoriety.

The South is now the only civilized country, in fact, in which duels are fought by all classes, not to prove or disprove anything, because nobody really believes in the physical cowardice of Southern men, but to kill, or in-

dict grievous bodily harm. For this reason even fighting Europeans shrink from duels with duelling Americans. Europeans do not wish to kill or be killed, or even to wound, but to be talked about, and look on American duels, therefore, as savage encounters in which a gentleman should hardly be expected to engage.

From all this it may be gathered, indirectly at least, and in a general way, what we think about the means of getting young Southerners to give up fighting with deadly weapons. The process must be the same there as in England, and Germany, and at the North, and it is a process for which there is no distinct formula. It is one into which nearly all civilizing agencies enter in a greater or less degree. What made men give up wearing swords and colored silk clothes in England? Why are witches no longer burnt? Why is capital punishment no longer inflicted for petty larceny? Why does a prisoner no longer have heavy weights put on his stomach when he refuses to plead to an indictment? Why are the Exchequer accounts no longer kept on a notched stick? Why are bulls no longer baited? Why are men and women no longer put in the pillory, and pelted by a mob with rotten eggs? Nobody can tell exactly why. In one way or another these things have come to seem so monstrous, or ridiculous, or absurd, that they have become practically impossible. In other words, that great aggregation of forces, both moral and mental, called civilization, has banished them from the world. Duelling at the South will go in the same way. It cannot be got rid of by an act of the Legislature, or a clever essay, or any patent contrivance whatever. It will perish under the growth of rational views of conduct and legislation.

#### THE PARK BENCHES.

As the worst of the spring is now over, and out-of-door life promises soon to have many attractions, we feel it our duty to direct our readers' attention to a social problem which recurs with every returning year, and yet remains unanswered. It relates to what may be called down-town park life. Everybody has noticed that the first effects of the increasing mildness of the weather on these places of rest and recreation is to fill them with a peculiar class. We do not mean the children, who may be observed in some of them playing hoop and top; these are evidently the same children who are to be met with at every hand, in the streets and avenues and in domestic circles, at church and at Barnum's. Nor do we mean the nurses, for a nurse is unmistakably a nurse, just as a man is a man, all the world over. Nor do we refer to the police, though the fondness of the police for park life, probably owing to its safety and innocence, is notorious. The class we refer to consists of the occupants of the benches. That the benches should be occupied is in itself, of course, nothing remarkable. That is the object of the city in placing them there. The strange thing is that from this time of year, on through the long New York summer and far into the fall, they are occupied by the same class. It is quite clear that the benchers,

if we may call them so, are not the parents of the children in the parks, or the employers of the nurses, for they manifest no personal interest in the gambols of the one, nor do they direct the movements of the others. They are not laborers, for their time is evidently at their own disposal. Nor are they the owners of the houses in the neighborhood of the benches on which they sit. They take no part in the life around them beyond looking on at it. What they see appears to give them ample food for reflection through the livelong day. They seldom stir from their benches; at the same time their habits are not such as we usually associate with sedentary pursuits. A sedentary life suggests a fondness for reading, but the occupant of the benches reads very little when on duty in the park, whatever he may do elsewhere. When he does read, however, it is with a thoroughness and close, conscientious attention to the details of the words with which he is brought into contact, that contrasts in a very marked way with the hasty casual glance through the columns with which the ordinary professional man or man of business contents himself.

We have often wondered what subjects interest him most—whether he prefers the editorial page or the accounts of fights, murders, or fires, or reads everything indifferently. He hardly reads often or easily enough to be a type of the "general reader," whom Mr. Freeman declares plays such an important part in the development of American society. His occasional use of the newspaper, too, as a receptacle for the food which he sometimes brings with him, must greatly impair its value as "reading matter." His choice of a newspaper does not seem to be determined by political or partisan considerations, for he may be found sometimes engaged with newspapers as recklessly independent as the "octuple *Herald*," or again with issues of the strict party press. In fact, we have sometimes thought that reading was, with him, pursued, as we are told that art should be, for its own sake, and not for any coarse practical object like information or mental improvement. There is no marked peculiarity about his costume, which never offends against good taste by being ostentatious or gaudy. His clothes are usually dark in color, and are not new.

Who are they? Where do they come from? What do they live on? What are they waiting for? What becomes of them in winter? What gives them such a hold on the park benches that no other class attempts to interfere with their right to an exclusive occupation of them? They have, of course, no more exclusive legal right than any other class; but they have established a park-bench monopoly as complete and thoroughgoing as any to be found in the world—and established it without the aid of capital or any known political backing.

The rise and progress of this singular social phenomenon can only be explained by the fact that they appear to have what no other class in the community enjoys—absolute leisure. Foreigners have for generations complained of the sad effect on the American constitution and habit of mind of our unceasing toil, and at the same time have predicted that the time must come when a leisure class, such

as is to be found in all old countries, would spring up here. Of course, reasoning from what they saw about them in England and other aristocratic countries, they thought that this leisure class when it made its appearance would be composed of old families, and even we ourselves used to be fond of attempting to detect the germs of such a new social order among the families of "Signers" and "Old New Yorkers." In this way we overlooked, as is so often the case with such speculations, the fact that a real American leisure class, unlike any known in Europe, was making its appearance under our very noses.

That the class we have been considering has many of the distinguishing marks of an aristocracy, is plain enough. In many respects they closely resemble the best part of the aristocracy of Great Britain. They are, in the first place, negligent with regard to dress—a trait which, when exhibited by the British titled visitor, is so puzzling to his American entertainer, but which really springs from an indifference to the opinion of others produced by a secure social position. Again, they are fond of an open-air life and simple pleasures. They are reserved and quiet in manner, and associate only with members of their own class. There is nothing surprising about their gradual occupation of the parks, for no leisure class has ever grown up in any country without parks. It may be said, however, that ours was the first to perceive that it made little difference who owned the parks, provided they obtained possession of the benches. What enabled them to do this was leisure—the fact that they had time to spare. The parks, of course, were not originally designed exclusively for them, but for "the people"—the whole mass of the population, from the humble newsboy to the lordly boss and the bloated millionaire—the people at large, who are generally represented as "rising in their might," but who are also severally and individually fond of sitting down for a quiet afternoon in the public places set apart by themselves for themselves. This old popular democratic theory of park life is undoubtedly still preserved in Central Park, but hardly a vestige of it remains in any of the parks in the lower part of the city. All these are in the hands of our leisure class. Time only can show whether they will want Central Park too. If they do, we have little doubt that they will get it. It is useless for the busy, occupied classes to attempt any struggle for their right to benches with a class that can—as Captain Willhams says—devote "eighteen hours a day, every day in the week, right along," to its allotted task.

A very interesting and peculiar fact remains to be mentioned—that there is strong reason to believe that the winter habitat of the class which in summer occupies the park benches, is the Astor and other public libraries. It is not, however, for books that they go, so much as for a warm, comfortable place to spend the day, and a nicely warmed, sunshiny library is just the place that the leisure classes all over the world like to spend a considerable part of their time in. They generally take down a book from the shelves for form's sake, and sit dozing away the afternoon over it, dreaming, no doubt, of



the pleasant summer days to come, on the park benches. Curiously enough, too, it is said that they come in greater numbers every winter, and that they are silently but surely driving out the readers and students; so that it looks as if ultimately the libraries and possibly all the well-warmed public institutions in the city during the winter would fall into their exclusive possession and control, as the parks do in summer.

#### MR. BRADLAUGH ONCE MORE.

LONDON, April 26.

It seems as if the House of Commons was never going to hear the last of the member for Northampton. Since the day, now nearly three years ago, when he came up to take his seat and asked to be permitted to make an affirmation instead of swearing the customary oath, the country has never been suffered to forget him, and the House has been standing on guard, so to speak, to repel him from its benches. It would be tedious to recapitulate the history of the contest, although your readers have doubtless forgotten its incidents, so I will only state the main stages through which it passed. His first request to be allowed to affirm was refused, but, subsequently, on the motion of the Government, he was allowed to affirm instead of swearing, and to take his seat at his own peril—that is to say, at the risk of incurring the penalties prescribed by statute for those who speak or vote without having taken either the oath or the affirmation which persons belonging to certain sects, who conscientiously object to an oath, are permitted to substitute. He did take his seat, he spoke and voted repeatedly. An action for the penalties was brought against him by one Clarke, a person put forward by Mr. Newdegate, member for Warwickshire, and in this action it was decided, firstly, that he had no legal right to affirm, and had therefore committed an offence; but secondarily, on appeal to the House of Lords, that the action could not be brought by a common informer, but only by the Attorney-General. This last point is a serious one for Mr. Newdegate, on whom it throws all his own costs; and Mr. Bradlaugh having brought an action against Mr. Newdegate for the legal offence called "maintenance" in supporting Clarke's action, has further thrown his own costs on Mr. Newdegate.

But his success in this, achieved only a few days ago, does not affect the main question settled two years ago, that he cannot under the existing law affirm. When that question was settled, in the early part of 1881, he offered to take the oath, but the majority of the House, recalling his previous declaration that the words which formed part of it, "so help me God," would not bind him, refused to permit him to swear, and, when he endeavored to enter the House, directed the Sergeant-at-Arms to remove him and keep him out. One evening he succeeded, by taking a New Testament in his hand up to the table before there was time to stop him, and repeating the words of the oath, in swearing himself in; but the House not only held this to be no due compliance with the law, but even expelled him as a punishment. Thereupon he went down again to Northampton, and was reelected, presented himself once more, and was again refused permission to swear, the majority holding that his reelection did not purge away the effects of his original statement that the oath did not carry with it to his mind a religious obligation. Thus the matter had got to a deadlock. He was a member for Northampton, but he could not,

under the law as declared by the courts, make an affirmation, the House would not suffer him to take an oath, Northampton remained without its proper representative, a troublesome question continued to divide the country, and Mr. Bradlaugh's infidel opinions became more widely diffused, owing to the popularity which every one wins in England who is thought to have been unfairly treated.

The obvious way out of the difficulty was to pass an act either abolishing the Parliamentary oath altogether, or at least permitting any one who pleased to substitute an affirmation for it. This was the course which had been suggested by Sir Stafford Northcote, leader of the Conservative Opposition, when the question first arose in 1881. And when, after Mr. Bradlaugh's reelection in 1882, it was clear that the House of Commons was determined to refuse to let him swear, it was the course taken by Mr. Labouchere, his colleague in the representation of Northampton, who brought in a bill for the purpose. This bill was at once opposed by the Tories, who, by "blocking" it (a form of obstruction permitted by the present Parliamentary rules), prevented it from reaching even the stage of second reading. This session the Government have themselves taken up the question. They were, of course, most unwilling to do so. Mr. Bradlaugh's writings, his speeches, his conduct, have made him an object of intense aversion to religious people, and indeed to the respectable classes generally, for, besides attacking Christianity, he has published books on other subjects which excite scarcely less feeling. The Roman Catholics, and many of the Nonconformists, dislike him as heartily as do the clergy of the Established Church, so that it is disagreeable and damaging for any Ministry to appear as his allies and the promoters of his claims. Besides, the passing of the Affirmation Bill must consume a good deal of time, and time is just what a Government can least spare. These considerations urged them to leave the question alone. But others not less urgent forced them to deal with it. Its mere existence as an unsolved problem reflected some discredit on them. It divided the Liberal party, and had exposed them to two or three defeats. It might cause the loss of seats at elections, for Mr. Bradlaugh might, if left unaided by the party, have taken his revenge on it by contesting boroughs where a Liberal and a Tory were already in the field, and so dividing the local Liberals as to bring the Tory in; and it would have been specially vexatious at a general election, because the Tories would have made out of it a not ineffective election cry, representing the Liberals as the friends of atheism and themselves as the protectors of religion.

Such are some of the grounds which induced Mr. Gladstone's Government to bring in the present measure, the debate upon whose second reading began on Monday last, the 23d, and may possibly continue for several nights, perhaps until these lines have reached your side of the Atlantic. The Ministerialists of course desire to abridge it, the Tories to spin it out, for Mr. Bradlaugh's case is by far the best piece of luck they have had during these three years of Liberal rule. Other promising questions have balked their hopes. The Ministry extricated themselves far better than was expected from the Irish crisis of last spring and from the Egyptian expedition of last summer. They have retained upon nearly every other matter the loyalty of their supporters in Parliament. Only on this subject has their party in Parliament repeatedly split asunder; only on this is any large section of their following in the country secretly vexed, if not openly disaffected. Hence the Tories, disappointed in so many other hopes, cling to Mr. Bradlaugh

as their tower of strength. He has never failed them. His appearance on the scene has always brought annoyance if not disaster to the Government. He is, to use their favorite metaphor, a fox who may be hunted any number of times and give just as good sport the next time. Hence they see with alarm the prospect of a settlement of the question by his admission, and are resolved to get all they can out of his case before he is finally admitted. The longer the topic is debated, so much the more will the country, in their view, be disgusted, and so much the deeper will the stain of sympathy with Mr. Bradlaugh be, as they say, rubbed in to the Liberals. It is therefore their intention to prolong the discussion, an intention which they avow the more freely because it would be impossible to apply the new rule for closing a debate, since the Government would be unwilling to discredit that rule by employing it for the first time in a question of this nature.

So far the debate has been hollow and dull, nor can the question appear to the eye of an observer outside England one of any real importance. If it really involved the admission of persons not Christians, or not theists, to full political rights, it would be a question of principle, and a very grave one. But till Mr. Bradlaugh appeared on the scene, nobody ever thought of raising such a question. Mr. John Stuart Mill and other persons who had written books opposed to Christianity, and even to theism, have sat in the House of Commons. Such persons sit in it now. No one proposes to exclude them; and, indeed, when Lord Redesdale last session brought into the House of Lords a bill for establishing a theological test, it was laughed out of that conservative but practical assembly. This, therefore, is not the true issue, although, of course, people on the Continent of Europe are inclined to think so, and to applaud or decry us accordingly. What is curious about the matter is, that being really such a small matter, so purely personal, so accidental, so to speak, and unrooted in any principle, it should nevertheless have made, and be making, so great a noise, have caused, and be still causing, the waste of so much precious time. I must, therefore, try to explain how this comes to pass, and what are the motives and feelings of those who openly oppose or reluctantly support the Government bill.

Three different influences have been at work. The first is mere hostility to Mr. Gladstone's Government and a desire to seize every occasion of injuring it and him. It is quite natural that an occasion like this should be seized; and the Opposition would approach nearer to the nature of angels than political partisans do, either here or with you, if they forbore. The second is real religious feeling—the idea that somehow or other Christianity and the recognition of the Deity are bound up with the well-being of the country, or are, as some people put it, part of the common law and ancient constitution of the realm. To strike out of the Parliamentary oath all recognition of the Supreme Being seems to them dishonoring to him, a breach of national allegiance like those recorded of the Israelites in the Old Testament. And, thirdly, there is a strong dislike of Mr. Bradlaugh personally, and a notion that in this matter an undignified concession is being made to him. "After all," they say, "the bill is brought in on his account. If it were not for him, we should never have heard of the matter. Who is he that the nation should legislate expressly on his behalf? and what is the constituency of Northampton that, in disgracing itself by such a choice, it should try to disgrace the whole of England? We do not object to the presence of Mr. J. S. Mill and others like him, when they come in quietly and do not

flaunt their infidelity, but we do object to throwing down the venerable entrenchments of the Constitution in order that this man may march in triumph over them."

These two latter lines of feeling have, of course, told upon those whose hostility was in the first instance due to party motives. They have made the great bulk of the Tory party satisfied that they are doing good service, and heartily jubilant in their resistance. It is now to them an honorable—one may say a patriotic—resistance. And such feelings are shared by many who are not Tories, who are either Liberals or neutrals, and whom party motives would have rather led to support Mr. Gladstone. Confidence in him is strong enough to keep them comparatively quiet; but some blame him, and many more would like to do so. In Scotland, for instance, which is ardently Gladstonian, not only the Presbyteries of the Established Church, whose clergy are largely Conservative, but those of the Free Church also, which are even more largely Liberal, have petitioned against the bill. Of the English Wesleyan Methodists, more than seven hundred ministers are said to have signed to the same effect. The other Nonconformist bodies, and particularly the Congregationalists and Baptists, are with the Government, because they hold that the state has nothing to do with religion at all. Yet even among their members there are a good many who dislike the line which logical consistency forces them to take. So far are men or peoples from being governed by principles, or accepting the conclusions which flow from their previous acts. Four years ago no one would have opposed a proposition to enable agnostic members taking their seats in Parliament to make an affirmation, just as agnostic witnesses in a court of justice do. And now we have a fierce political agitation over this very matter.

The Government, anxious to appease discontent as far as they could, have lightened their ship by undertaking that the bill shall not be retrospective—i. e., that it shall apply only to members hereafter elected, so that Mr. Bradlaugh will have to go to Northampton once more for reflection. It is thought that by this concession they will secure a few waverers, and that the bill will be carried by a fair majority. However, this will not end the matter. The House of Lords will be strongly tempted to reject the bill, and any considerable defection from the Ministerial ranks will give it a fair pretext for doing so. Y.

#### EMPEROR WILHELM'S MESSAGE ON BIENNIAL SESSIONS.

BERLIN, April 21.

IN really constitutional countries the person of the monarch is conscientiously excluded from any interference with the political strife of the day. "Le roi," said M. Thiers, some forty or fifty years ago, "règne, mais il ne gouverne pas." With us the Emperor not only reigns and governs, but is also used as a shield for and by his Chancellor, whenever the latter sees fit, to fortify his policy. Thus, on comparatively insignificant occasions, the Emperor is induced to publish a message, in which he explains his, or rather Bismarck's, personal views, or gives advice and direction to the Reichstag on its routine business. People here have nearly become accustomed to these patriarchal dealings, and to the more or less sentimental strains which the Chancellor composes for his master. Thus the last imperial message, which on the 14th inst. was sent to the Reichstag, created little excitement. The solemn form employed was quite out

of proportion to the end which it wished to reach.

In my opinion it is a frivolous play, that never ought to have been resorted to. The Chancellor's object is really too transparent. He wants to convince the people that the Reichstag does not fully attend to its work, that it squanders its best time in party quarrels, and that the Emperor must even remind it of its duties. Now, each legislative body is the best judge of the methodical performance of its business. Whatever the shortcomings of the Reichstag may be in other respects, it is an assembly of faithful and industrious public men, who work diligently, without any fee or salary, and who in their majority are opposed to that dilettantism which manifests itself in Bismarck's social-political schemes, such as the accident assurance plan and the compulsory act for nursing and supporting sick workmen. He insists upon their immediate passage, for he apprehends that the death of the old Emperor, or some unforeseen accident, may deprive him of all the fruits of his endeavors. The Chancellor overlooks the fact that in monarchies, more than under any other form of government, there prevails a continuity in the development of public affairs. In losing sight of this fact he slights the Crown Prince. Besides, he wishes to get rid of the control of the Reichstag as much as possible. Some years ago, as you will remember, he proposed biennial sessions of the Reichstag—a proposal which was of course rejected. Last session he again tried to attain this object. He brought in a budget for two successive years. The Reichstag ignored that for 1884-1885, and adopted only that for the present fiscal year, viz., from April 1, 1883, to March 31, 1884. A few days ago Bismarck sent in a new draft of the budget for 1884-1885, justifying this extraordinary proceeding with the remark, that the present fiscal year having commenced with April 1, it could make no difference to the Reichstag whether it debated the new budget now or later in the session. But in reality, the fact is that the later a budget is taken into consideration (within the legal limits of the Constitution, of course), the better it is, as the several items of income and expense can best be fixed and estimated at the close of the preceding year. The imperial message, therefore, had to advise the Reichstag to pass the budget for 1884-1885 at once, under the pretext that by so doing it would be enabled to devote its time next winter exclusively to the discussion and passage of the Government's social-political bills.

Now, it would have been a very easy thing for the Chancellor to avoid delays and hindrances, if he had not troubled the Reichstag with the reconsideration of measures which had been once rejected, such as the duty on tobacco; if he had not brought in bills which on account of their inadequacy he was finally compelled to withdraw; if he had not detained the Reichstag with crude and badly drafted bills; and, last not least, if he had not convoked the Landtag too late, so that the Prussian Legislature stood and still stands in the way of the German Reichstag. The question now is, how will the latter act? It is a pity that of its own initiative it will not act at all. Under the impression caused by the extraordinary step taken by the Emperor, a great many Liberals proposed to answer the message with an address in which both the open and the sly attacks of the Chancellor should be refuted, and the situation of public affairs represented in its true light. The left wing of the Liberals, viz., the Progressists and Secessionists, were in favor of this policy, but the National Liberals refused to join them, thus making a majority impossible. The united Conservatives are decidedly opposed to an address, as well as the Ultramontanes, who are still waiting for a

bid from the Chancellor. He is now the master of the situation, and can dictate his terms. The great majority of his opponents will come over to his side and bide his pleasure. "Why not discuss the budget for 1884-1885?" asks one of them. "To have done so before April 1st would have involved the violation of a principle, but to do so now is a mere matter of expediency; let us therefore enter at once upon the discussion of the budget." "The social-political problems are of such enormous importance," says another, "that the sooner they are passed the better it will be for all." "The Emperor is old," says a third party; "his demands are just; let us comply with his wishes." "We cannot risk the dissolution of the Reichstag," says a fourth party. In short, they almost all, with the exception of the left wing of the Liberals, yield to Bismarck's dictates, and draw the triumphal car of the powerful Chancellor, while the press joins in the chorus.

One of the worst consequences of this servile submission to him is the injury which it inflicts upon parliamentism. Bismarck, imbued as he is with bitter hatred of the middle classes, wishes nothing better than to debase it, and now those who are called upon to represent the people voluntarily help him. Though it is impossible to annihilate the germs of our constitutional life, for the time being it will be crippled and reduced to insignificance by the Chancellor's arbitrary and despotic manner. A dissolution of the Reichstag would have been the lesser of two evils, just as a cheerful war is preferable to a stagnant marasm. Whether willingly or unwillingly, the German Reichstag and the Prussian Landtag, which are once more holding their sessions side by side, have to perform the task imposed upon them by Bismarck, and to submit to his hurrying them through the most important measures. Problems which have exacted the closest study and attention from the scholars and statesmen of all ages neither can nor ought to be settled within a few weeks. The end will correspond to the beginning. + + +

## Correspondence.

### DUELLING AND CIVILIZATION IN FRANCE.

TO THE EDITOR OF THE NATION :

SIR : Please give us something on the relations in which French duelling stands to French civilization and to civilization in general. The question of Southern homicides is by no means exhausted. The thing had perhaps gone far enough on the line you and your correspondents were travelling, but there are somewhat different points of view from which it might be useful to look at it. How are Southern gentlemen, young gentlemen especially, to be brought to look at duelling in all its forms, regular and irregular, as all the civilized world—the French *passim*, German students and army officers, some English army and navy fogies, etc., etc., excepted—look at it? There is not a man alive who would be more pleased to see them brought into that state of salvation than I; but how is the thing to be brought about? Do you not see that we must give up some of our dearest prejudices (are we to be better than Yankees in *nothing*?), and are not our best virtues—at least the distinctive ones—intertwined with these prejudices and traditions?

We are not specially strong at analysis. Self-analysis, deliberately made with a view to reconstruction of one's self, is not the easiest and most popular chemistry in these latitudes. Suppose you attack the problem from the *far* end—start on the other side of the world, or at some



tolerably remote point of time, when somebody else, who has since acquired some sweetness and light, was weltering in this slough. *Quien sabe?* We might be caught in the net of your gospel (it is my gospel, too), in spite of our aversion to philanthropic missionaries, especially when their story comes wafted on the wings of a northeast wind. These winds, while powerfully tonic, have been at times almost too energetic in their alterative action to be quite safe for a patient so chronically diseased as the Southern man benighted. Do not, I beg you, cast us quite away. Though we have done you such despite as my unhappy friend Biene of the Richmond *State*, and some others, I can assure you that nearly everybody whose opinion you would value at one groat's worth credits you with perfect honesty and kind intention as well.

This scribble has been prompted by the paragraph, "According to *La Réforme Sociale*," etc., middle column, page 341, No. 929 of your excellent paper, of which I have not missed reading three numbers since it was started, eighteen years ago.

Faithfully yours,  
LEXINGTON, VA. C. J. HARRIS.

#### CATHOLIC CASUISTRY.

TO THE EDITOR OF THE NATION:

SIR: Your correspondent, Boyd Vincent, whose remarkable letter I was surprised to see in the *Nation* of the 3d instant, had probably never heard of, much less seen and read, Father Ryder's 'Catholic Controversy,' a reply to Dr. Littledale's 'Plain Reasons.' If he had, he certainly could not in good faith have made the declaration that he did, and quoted Dr. Littledale in proof. I am not surprised to know that he "was not able to verify Dr. Littledale's references." If he had had Liguori's writings by him, he would have been able to determine for himself the full extent of Dr. Littledale's disingenuousness in quoting Liguori's teachings in moral theology. Your sense of fairness will, I am sure, allow me to quote from Father Ryder in answer to Dr. Littledale's misrepresentations. Pages 163, 164, New York edition, Father Ryder says:

"Amongst various instances of immoral doctrine St. Alfonso teaches, Dr. Littledale says: (1) 'That the actual assassins of a man are not equally guilty with their instigators, whom he admits to incur excommunication.' (Theol. Mor. iv. 394.) On the contrary, St. Alfonso never attempts to compare the guilt of the two parties. What he says is that the employers ('mandantes') alone are excommunicated because so runs the particular decree of excommunication in question, and we must not extend the penalty beyond the letter. He accounts for the actual assassins not being included in the decree by the very sufficient reason that, in the case contemplated by the decree, the assassins were infidels, and so not possible subjects for excommunication. (2) 'If A murder B, in order that C may be suspected, and thereby suffer loss of any kind, A is not bound to make C any compensation unless he be a worthy person' (iv., 587). Now, there is nothing on the subject of homicide at Dr. Littledale's reference No. 587, but at No. 586 the question is put, and you are referred for the solution to No. 636, and there St. Alfonso maintains that however A may have intended the murder to be imputed to C, if in fact he has done nothing to cause that imputation, he cannot be regarded as 'efficax causa damni,' and so as obliged to compensation. Of course, the presumption is entirely against the murderer. It is a thousand to one that he has done something to cause the imputation; but if he has not, following the case out *speculatively*, you cannot impute to him what, *ex hypothesi*, he did not do. The little clause 'unless the person be worthy' is a gratuitous and absurd importation by Dr. Littledale from No. 587, where a quite other question is discussed, viz., that of the obligation of one who has prevented another by unfair means from obtaining a benefit. He is bound, the Saint says, to compensate in proportion to the expectations frustrated, provided only the intended subject was worthy of the benefit. This clause

Dr. Littledale has inserted in the question of imputed murder asked in No. 586 and discussed in No. 636, whilst omitting the vital point that A is supposed to have had nothing to do with the imputation upon C beyond creating the fact imputed, viz., the murder, and mentally intending it should be imputed."

Again:

"Dr. Littledale's charges (4) (5) and (6) all fall under one category: St. Alfonso's allowance, under certain circumstances, of equivocation, even supported by an oath. What Dr. Littledale omits to tell us is that such equivocation is only admitted in defence of an undoubted right which the questioner is seriously invading. The right to plead 'not guilty,' acknowledged in our law, St. Alfonso maintains to be, under certain circumstances, a natural right. Where the questioner has a right to the truth, there the equivocation is forbidden; where, as far as the rights of the questioner are concerned, a lie is lawful, then, out of reverence for God's verbal currency, which, to most modern Englishmen, appears fantastic, *literal* truth is laboriously preserved. Where St. Alfonso would allow of equivocation, his Protestant critics would, in all probability, lie clumsily; that is about the difference between them."

I should think it was about time for our intelligent Protestant friends to stop taking the opinions of St. Liguori at second hand. Certainly, they ought to take for granted that a "doctor" of the Catholic Church is not likely to be either a fool or a knave.

H. LIVINGSTON RICHARDS,  
WINCHESTER, MASS., May 6, 1883.

#### UNIVERSITY HONOR.

TO THE EDITOR OF THE NATION:

SIR: The letter entitled "University Honor, North and South," suggested the thought that such confidence between instructor and student is not entirely confined to the southern half of the Union. In our own institution it is not at all uncommon for a member of the Faculty to leave the lecture-room during an examination; students having special examinations frequently work, during the allotted two hours, entirely alone in the professor's study, with books of reference filling the shelves; and generally the instructor attends examinations to explain and direct rather than to detect. There have been almost no cases of dishonesty.

The simple fact is that in the West young men still go to college—are not sent. The average age seems to be higher than at the East. With our 581 students this year, including normals and those in the sub-freshman classes, it is over nineteen years. Of the present Senior class of twenty, nearly all have done something toward their own support, and at least half of them have been entirely self-supporting. Such do not need watching.

Bodily health and strength, maturity in years and in thought, independence and self-reliance, integrity of character, a longing for knowledge, no dormitories to breed mischief, and sixteen years of radical co-education without even a whisper of scandal—these are the things in which we rejoice.

JAMES H. CANFIELD,  
UNIVERSITY OF KANSAS, April 30.

TO THE EDITOR OF THE NATION:

SIR: Mr. W. Gordon McCabe, of the University School, has admirably replied to the communications of Mr. Jameson and "X," in regard to the code of honor in our colleges, but there yet remains the easy task of refuting the insulting insinuation of the gentleman from Delaware.

Mr. Stearns seems so anxious to assign selfish motives for the *esprit de corps* of the students of the University of Virginia, that he imagines that a spirit of rivalry for place makes the men indignant at any unfair advantage taken by one of their fellows.

The mere fact that there is no competition whatever in the University of Virginia, nor in any other institution on the elective plan, that I am aware of, would seem to destroy the gentleman's theory. There is a competitive entrance examination for all who choose to try for the eleven scholarships, but after a man has entered the University, his only motive for study must be his own desire to avail himself of the opportunities. All who attain the required standard of distinction are on an equal footing, and no jealousies can possibly arise. Thus how any particular man comes by his degree is a matter of no moment to his fellow-students, so he comes by it honestly. But when he is found to fall below the standard of a gentleman, then the students consider him unfit to remain, and are selfish enough to deny the society of gentlemen to one who is unable to appreciate its value.

The very fact that a youth knows that he is watched seems to make him desirous of eluding that watch. At the Naval School in Annapolis, where a system of espionage is most rigid, there is probably more cheating than anywhere else in America. But even here it is confined to the men from the North. I have had very good opportunities for observing, and I have never yet heard of a Southern man condescending to such baseness even in that institution, where the majority countenance it. They are frequently the wildest of the set, but they esteem their honor sacred because their training has made the feeling instinctive.

I, of course, agree with "X," that "to err is human," but I believe that the average college student in the South is more free from the meanness of lying and cheating than is usually the case. The spirit of the North is so pushing and business-like that the youth naturally become imbued with the idea that the accomplishment is the main point, and the means of very secondary importance. That they may excel is frequently the one absorbing idea, and they shrink not from the commercial qualities which have rendered the wooden nutmeg so famous to accomplish it. On the contrary, the South is more indolent, and what it lacks in success it makes up in pride. Southern chivalry is proverbial, and the youth of gentle nurture who attend our colleges, having been trained from infancy by the examples and precepts of honor, hate cheating worse than they do Satan, and fear a lie more than their Maker.

Reputation is indeed a reproach to us, but when one recognizes by what class reputation was carried, and in what estimation they are held by the honest and upright of the community, our shame should be sufficient punishment. That a majority of ignorant negroes, led by reprobate white men, should have sinned thus, should not be imputed as a crime to the people of worth who deplore it.

I am, with high respect, truly yours,  
L.  
PETERSBURG, VA., May 6, 1883.

TO THE EDITOR OF THE NATION:

SIR: It seems to me unfortunate that the discussion of this question should have commenced with a comparison between the two sections of the country, instead of between the colleges themselves, whether North or South. If any particular college or colleges pursue any system of examinations especially well calculated to develop in the students a keener sense of honor, let the merits of such a system be stated independently of all considerations of locality. The good in the one will not be increased in value because of the defects in the other, while the prejudice raised by the comparison may prevent many from acknowledging or adopting it. They naturally reply, By their fruits shall ye judge

them. You cannot separate university honor from society honor. The moral sentiment of the school will be reflected in the State. Wherever you find the best laws impartially administered, the greatest security for life and property, you may be sure that the students of that locality are being well trained in those elements which make honorable men.

The fact that the students resort to personal violence to show their disapprobation of cheating, does not prove in them a higher sense of honor in the South than in the North. The North believes in peaceful, legal methods of redress. They believe it far better for the college and community to hand over all offenders to the proper tribunals for trial, than establish the hasty arbitrary punishment of personal violence, so liable to commit a greater wrong than the one it would redress. In the legal way a man may not always receive the punishment deserved, yet in the long run each one of us is much surer of having meted out to him the full awards due, both of good and evil. When one's blood is hot, one's mind is not in the best condition to do even-handed justice.

I repeat: if either section of the country has any particular merits in its educational system worthy of imitation, let them be stated simply for what they are worth, without drawing odious comparisons, keeping alive the differences of the past. Rather let us each try to see what there is good in every section, forgetting there is a North or South. Time and commerce, with a little help from each one of us, will obliterate the line.

E. G.

BOSTON, May 7, 1883.

#### CONVICT INDEXING.

TO THE EDITOR OF THE NATION:

SIR: To my claim that indexing is work worthy of the painstaking efforts of the best and most cultured intelligence, "W. M. G.," in your last issue, offers no rebuttal, and I cannot see the *raison d'être* of his communication. If I do not misread the initials, 'twere strange indeed if "W. M. G." were willing to admit that indexing is only an "humble, though useful, drudgery." But I feel called upon to notice two of his assertions: 1. "'W. I. F.' assumes that convict labor is unskilled and bungling." No, not that: I simply say that it lacks *brains and heart*, and that indexing which shows neither intelligence in nor love for the work is fairly called convict indexing. 2. "... Errors equally singular have been pointed out in your columns as appearing in 'Poole'." "W. M. G." appears to forget that the indexing in Poole is not mainly the work of its editors. If some of the collaborators, sharing Mr. Browne's heresy, farmed out their share of the work, no wonder if some results of the convict system of indexing appear in the completed work. But I am quite willing that the contrast between the "convict" and the "professional" systems of indexing should stand or fall by the results of a comparison of "Poole" with any of the indexes I cited in my previous note, with regard not to frequency of "errors" (a minor point), but rather to efficiency and practical value as an index. And at the same time I wish to appeal to the candor of "W. M. G." himself, whether this sentence of his as to "errors equally singular" is not an overstatement. I am, etc.,

W. I. F.

HARTFORD, Ct., May 4, 1883.

#### Notes.

J. B. LIPPINCOTT & Co. have in press a new 'Memoir of S. S. Prentiss,' by Joseph D. Shields;

'Our Young Folks' Plutarch'; and a 'Manual of Microscopic Diagnosis,' by Dr. Henry F. Formad.

'Dynamic Sociology' is the title of a work, by Lester F. Ward, of the Statistical Department at Washington, to be published shortly by D. Appleton & Co. It is a thoroughgoing argument in favor of paternal government, or the largest possible intervention and control by the state.

Richard A. Proctor's 'Mysteries of Time and Space,' consisting of his lectures to American audiences, is announced by R. Worthington.

A 'Dictionary of Boston' is about to be issued by Moses King, Cambridge. The editor is a Boston journalist, Mr. Edward M. Bacon, and the work will comprise some 500 pages. Dr. George E. Ellis furnishes an historical introduction.

Ginn, Heath & Co., Boston, add the following to their recent list of new books: 'The Moral and Religious Training of Children,' by G. Stanley Hall, Lecturer on Pedagogy, Harvard University; a 'Primer of Geology,' by Prof. Nathaniel S. Shaler; a 'Sanskrit Reader,' by Prof. Charles Rockwell Lanman; and 'A Science of Mind,' by President Seelye, of Amherst.

Anson D. F. Randolph & Co. will publish immediately 'The Reformation in Sweden: its Rise, Progress, and Crisis, and its Triumph under Charles IX.,' by C. M. Butler, D.D., Professor of Ecclesiastical History in the Divinity School of the Protestant Episcopal Church, Philadelphia.

Mrs. Harriet H. Robinson has brought out a second edition of her well-written 'Massachusetts in the Woman-Suffrage Movement,' originally published rather more than two years ago (Boston: Roberts Bros.). She gives proof of her sincere endeavor by extensive revisions in accordance with accomplished facts, or with the better knowledge of some of her critics, particularly of Mr. T. W. Higginson. But she also fortifies some of her statements which have been impugned, in a supplement to the appendix. The addenda altogether fill 14 pages, and are valuable. Early suffrage literature, the National Woman-Suffrage Association of Massachusetts (a branch of the Stanton-Anthony organization), the State legislation for women in 1881-2, the yeas and nays on woman suffrage in the Legislature (a reactionary record), a table of employments for women, and woman's position in school matters throughout the Union, are the new topics. Between the two editions a law has been passed overcoming the judicial decision against admitting women to the bar; and even as we write, the initial steps are being taken for a constitutional amendment permitting women to be appointed notaries public and justices of the peace. A typographical error of "be" for "by" still lurks on p. 115, line 8.

What most of our juvenile magazines do incidentally is the sole object of *Mastery*, just begun to be issued weekly at 843 Broadway, New York. It is "devoted to home handicrafts, household affairs, nature-study, manual arts, experimental science, rural sports, and other entertaining employments for young people." These departments are fairly represented in the first number, which is well printed and illustrated. The editor's aim is serious, and his selections show tact even if his own writing appears a little too elevated in style for his audience.

Our British cousins are still the inventors for the race in forms of periodical literature. *Merry England* (of which the International News Company are the American agents) is in several respects an original conception. Typographically, it has a broad, open page, without columns, and a pretty innovation is the bracketing of subject and author, as a sort of subordinate running-title, to left or right of the name of the

magazine. The aim is novel—to restore merit to England by comforting and elevating the laboring classes; at least, this appears to be the sum of the editorial "manifesto." Mr. Saintsbury's opening paper on the "Young England Party" serves to connect the socialistic purpose just mentioned with the worship of Lord Beaconsfield, who is commemorated in an etched frontispiece and in some absurd verses on "Primrose Day." Mr. Kegan Paul's "The Rustic of George Eliot and Thomas Hardy," and Mr. Alan S. Cole's "Plea for Health Guilds," are the most important articles in the first number of *Merry England*.

President Andrew D. White's discourse last summer on "The New Germany" is printed in Bulletin No. 4, 1882, of the New York Geographical Society, just issued. We say last summer, because such is our recollection, but, with the slovenliness characteristic of these publications, there is nothing to slow when, where, or why the speaker delivered this address.

*L'Esplorazione* (March-April) reviews a work by Prof. G. Marinelli, of the University of Padua, on the superficial area of Italy, in which the author controverts the figure arrived at by General Strebilsky (in his authoritative discussion of the European area) as being too small. At the time when the peninsula was under consideration, the maps at the Russian statistician's command were much inferior to those now available, but the upshot of the controversy is that Italy is still so badly mapped that Professor Marinelli calls for a Government trigonometrical survey, and, in the meantime, for a fresh planimetric reduction like that of Strebilsky's, with the superior advantages of the present day. He thinks Italians ought to blush to be told that after twenty-two years of unity their country is unable to inform the nations what its extent is.

We have received from the Department of Agriculture of South Carolina a map of the State on a scale of ten miles to the inch. The agricultural and mineral resources of South Carolina, its water power, and cotton factories are indicated by conventional signs, and an ingenious coloring of the townships shows the preponderating race as "over 50 per cent. white," "over 40 per cent. white," and "under 40 per cent. white." The coast line includes Wilmington, N. C., and Savannah, Ga. A section from Charleston to Ridgeway shows the strata pierced by the artesian well, 1,970 feet deep, at the former city.

The graphic 'American Grain and Provision Chart' (New York: Wemple & Co.) expresses the crop quantities and their variations by colored areas. In many cases the figures also are retained, and the chart would have been still more serviceable if they had been retained in all. The crops of corn, wheat, and oats for all the larger grain States, the number of hogs packed yearly, and the exports of all the cereal products are thus represented to the eye, and the fluctuations in their respective prices throughout the past five years, both in Chicago and New York, are given diagrammatically with detail and clearness. The data are taken from official sources since 1877. During this quinquennial period Illinois, for instance, has twice led every other State in her crop of wheat, four times in her corn crop, and in oats every year. Kansas has increased her wheat crops by eighty per cent., and her corn crops by sixty-six per cent., since 1879, gaining but a trifle in her oat crop, while this in Missouri has been doubled, and the wheat crop but slightly increased. For the chief grain-producing countries of the world the comparative crops of wheat and corn are shown by a compact diagram. Its unit, representing 1,000,000 quarters (8,000,000 bushels), is a square, colored blue for wheat and red for corn. The American wheat crop shows 62½ of these



squares, the Indian 42, the French 40, the Russian 26, the Austrian 16½, the German 14, and New Zealand closes the list with one blue square.

Three papers will attract attention in the *American Journal of Science* for May. One is Mr. J. C. Sincock's "Surface Limit or Thickness of the Continental Glacier in New Jersey and Adjacent States"; another is Mr. C. G. Rockwood, jr.'s, "Notes on American Earthquakes," chiefly for 1882, but going back also as far as 1879, and so offering some comparisons with those recorded for 1878-81 in the following paper by Dr. Streets, U. S. N., whose field is Japan; and still another is the second part of Messrs. Gray and Trumbull's review of De Candolle's "Origin of Cultivated Plants." All true Yankees will welcome this botanic-antiquarian vindication of the pumpkin as indigenous to America. *Asquash*, says Mr. Trumbull, is the plural of the Algonkin word *asq*, and means "green things" or (to be eaten) "immature," according to the Indian practice.

In *Science* for May 4, Mr. W. H. Pickering, carrying out a suggestion made by Professor Brewer, of Yale, constructs the curve of the progress of the trotting-horse in America, and finds that it will cross the mile-in-two-minutes line about the year 1901. He also deduces, from statistics prepared by the same authority, the conclusion that at the date mentioned there will be not far from 10,000 horses in this country which can trot a mile in 2:30 or better. In the news department it is stated that Williams College has secured the right to a table at Dr. Anton Dohrn's famous Naples zoological station, and holds it for any fit American worker (not necessarily a graduate of Williams), on condition of getting in return a course of lectures from the beneficiary. This example is valuable for all our colleges, and deserves to be classed with the scheme which gave us the American School at Athens.

Mr. Frederick Billings, who bought in September last the library of the late George P. Marsh, has just presented it formally to the University of Vermont, at the same time making the liberal gift of \$75,000 for the erection of a fire-proof building for the college library. Mr. Billings is a graduate of the University.

It appears from the last Johns Hopkins University circular that the Sidney Lanier Memorial Fund amounted to \$6,250, of which Baltimore contributed more than two-thirds. It has been put at interest for the benefit of the poet's family.

The "Parish Institutions of Maryland, with illustrations from Parish Records," by Edward Ingle, forms the sixth of the valuable Johns Hopkins University Studies in Historical and Political Science. The author acknowledges his indebtedness for a part of his sources to the rich collection available in the library left by the late Bishop Whittingham to the diocese of Maryland.

A year ago (February, 1882) President Garrett, of the Baltimore and Ohio Railroad Company, bore the cost of certain free lectures by instructors of the Johns Hopkins University to the employees of the road in Baltimore. The subjects were "How Skulls and Backbones are Built," "How we Move," "Fermentation," and "Some Methods of Locomotion in Animals"; and the lecturers, Prof. H. Newell Martin, and Drs. Henry Sewall, Wm. T. Sedgwick, and Wm. K. Brooks. Mr. Garrett has since had these familiar talks printed for gratuitous distribution among his employees, substituting excellent wood-engravings for the lecturers' diagrams.

The ninth year's issue of permanent prints by the Society for Photographing Relics of Old London offers for the usual guinea charge twelve views, to wit: three of Lambeth Palace—the Gate House, the Great Hall, the Lollards' Tower;

an old house in the Palace Yard, Lambeth; two old houses, Aldgate; another, Great Ormond Street, and still another, Queen Square, Bloomsbury; two buildings, Nos. 37, 73, Cheapside; "The Golden Axe," St. Mary Axe; and a shop on Macclesfield Street, Soho. Three of the structures thus commemorated, including the inn, are no longer standing. No one who has enjoyed inspection or, still better, ownership of this invaluable series, need be assured of the worth of the forthcoming instalment. Subscriptions are payable in advance to Mr. Alfred Marks, Long Ditton, Surrey; and back sets are still procurable.

Grave and gay are mingled in the April *Le Livre*, Arsène Houssaye's concluding article on the miserable end of Gérard de Nerval being preceded by Champfleury's account of Daumier as an illustrator of books. Both papers have illustrations in keeping with the tone of each.

Every one knows that the Bostonians are said by the English to say that they speak better English than the English themselves. If it is so, they may soon put forward a similar claim in regard to French; for the language of Montaigne and Molière, or, to come nearer to date, the language of Victor Hugo, appears to be rapidly fading out in Paris, and giving place not merely to the argot which we find in Du Boisgobey and Gaboriau and Zola and his naturalists, or to such coinages as *pschutt*; but to a new dialect composed in part of English words adopted entire, and partly of words which their users fancy to be English. "Reporters," "performance," "high-life," "ball-trap," "gun-club," "handicap," belong to the one class; "matches," "punch-conference," "shooters sterling," "water-bull"—which we do not profess to understand—belong to the other. Happily many of these importations or inventions will be as short-lived as a new fashion in bonnets, so that it may, after all, be some time before the French of Stratford-atte-Bowe, or of Ascot and the Derby, will be exactly the same as that of Paris.

The *Deutsche Revue* has published an interesting statistical table on the German universities. The number of students has increased in the last ten years from 15,000 to 24,000. Is this the effect of peace after war? The number of students in our own universities increased in the same way immediately after the civil war. In another series of tables, beginning with 1830, the writer shows that there are rather fewer lawyers, but rather more doctors in proportion, than there were half a century ago. But the great change is in the gain of the faculty of philosophy—that is, the faculty of all that is not law, medicine, or theology—and the loss of theology. Protestant theological students have fallen from 28 to 12 per cent., and the Catholics from 11 to 3 per cent. We could furnish some similar figures in this country, if we were allowed to count independent professional schools and not merely those attached to universities.

—In the April number of the *Magazine of American History*, Dr. J. F. Jameson, of the Johns Hopkins University, has a paper upon "Montauk and the Common Lands of Easthampton." The survivals of land community in New England—and Montauk Point once belonged to New England—present an interesting and important subject of study. Dr. H. B. Adams, of the same University, has examined several instances of it, and our readers will recollect the description of such a system in Nantucket in the *Nation* for January 10, 1878. The Easthampton system is not unlike that of Nantucket, but is less complicated; the territory in question is considerably less extensive, and the number of great divisions (fields) of course fewer. There were five or six of these—great plain,

eastern plain, Accabenaek meadows, etc.—and a single share, as described in the records, contained one or more allotments in each of these, besides home lots (two in this case)—ten parcels in all, containing not far from sixty acres. "What is this," Mr. Jameson asks, "if we add the share in the common pastures, but the old Germanic hide, with common tillage abandoned?" The organization of "proprietors," as a distinct body from the citizens of the town, was kept up, as in many New England towns, but ceased to be of importance as early as 1748. There still remains one remnant of the common-land system, in that "it is generally supposed that a direct descendant of one of the old proprietors may permit his cow to feed by the roadside, while a new-comer may not." The land community of Montauk, an extension of that of Easthampton, continued until 1879. Its history has a peculiar interest from the connection with the Indian population, which is related at some length.

—The May number of this magazine shows, under the new management, a much improved typography, and a noticeable increase in the number of illustrations, both woodcut and facsimile. The opening paper, from the editor's pen, begins a history of Wall Street in the popular style of her "History of New York"; and it is fair to expect that Mrs. Lamb's predilection for this sort of narrative, with its pictorial antiquarian embellishment, will fix the standard for her collaborators. The most serious article in the present number is Mr. Horatio King's raft "vindication" of President Buchanan's attitude toward the revolting South in the last days of his servile administration. A large part of it is devoted to proving that the *Constitution*—the Administration organ in Washington—was such an open advocate of secession and treason that it is hard to understand why the President hesitated so long to stop the paper by cutting it off from the Government advertising. The incident, of course, was perfectly characteristic. The rest is neither novel nor exculpatory. We would remind Mr. King that there is a much more serious charge against Mr. Buchanan than the vacillation caused by his life-long associations and unabated sympathy with the secessionists, and that is his consenting to let a member of his Cabinet go down to North Carolina and urge the State to secession. He will find it made on p. 526 of Clingman's "Speeches," and it would justify another article in "vindication," especially as the author of it is still in the flesh.

—The eighth volume of the Boston Record Commissioners reproduces the town records from 1700 to 1728, and, like the preceding, has valuable indexes of persons and subjects. The development of the town in this period is witnessed by the increasing solicitude as to fires (for the staying of which, in spite of a few engines, dependence was placed on blowing up houses with powder), as to internments, the depositing of garbage, and the draining of roofs, careless driving in the narrow ways, the perilous playing of certain games in the streets, such as foot-ball and "throwing the long bullet," etc. In 1708 it seemed desirable to define the streets in a permanent record, and Frogg Lane, Flownder Lane, Crab Lane, Mackrill Lane, Cow Lane, Beer Lane, Crooked Alley, Turnagain Alley, and Paddey's Alley, were duly spread upon the minutes. In the same year need began to be felt of a charter of incorporation; in 1721 the first instructions were given to the town's representatives in the General Court. The first town clock was set up in 1717. In 1723 the Irish invasion first disturbed the municipal mind with fears lest the newcomers "become a town charge, or be otherwise prej-

dicial to the welfare and prosperity of the place." Schools began to multiply, John Foster's executors offering to build a free writing school (1717), and Thomas and Edward Hutchinson giving a grammar school and writing school (1719). A school committee was first proposed in 1709-10, "agreeably to the usage in England, and (as we understand) in some time past practised here," the clergy of course being included; "and at their said visitation, one of the ministers by turns to pray with the scholars and entertain 'em with some instructions of piety specially adapted to their age and education." In 1711 the custom was fully established, and the "Inspectors of the [Latin] school, and ministers of the town" were directed to consider a memorial praying that "some more easy and delightful methods" of teaching might be "there attended and put in practice," as "in some schools of Europe." Dogs, Indians, and mulattoes were a source of much anxiety when abroad. Fines were imposed (1701) on any person keeping "any curst or unruly dog or bitch within this town," to the harm of man, horse, neat cattle, sheep, or tame fowl. In 1728, "ordered that no person shall keep any dog or bitch to go at large within this town of Boston above ten inches high," the same being liable to be killed at sight by any of the inhabitants. The ordinances against Indians and blacks were stringent in the extreme, and cruel penalties betray the customary uneasiness of a slaveholding community. They could not be out after dark, or carry arms or sticks, or go upon the Common on public days; and in 1728, it being "found by experience" that their "buying of provisions in the market place or elsewhere" enhanced the price of provisions, they were cut off from dealing with "the country people." The ninth volume in this precious series will be a record of births, deaths, and marriages up to 1700, and the tenth volume miscellaneous. These are in press, but will be preceded by Vols. xi. and xii., the one a continuation of the town records from 1728, the other the first volume of Selectmen records.

—It is not a long time since botanists were occupied solely in attaching generic and specific names to plants, and it is not strange that that dryest of all human pursuits should still be the chief work of the botanical classroom. There are teachers, however, who know that botany has become a new subject; that questions of development, of the habits and motions of plants, of their means of attracting the insects which fertilize them and warding off those which eat their honey without making any return, of protecting their seeds and at the same time inducing various animals to distribute them widely, are questions of the deepest interest. But such teachers are staggering beneath the weight of all the sciences: in all probability they are still teaching in the winter term that oxygen exhilarates and that carbonic acid is injurious in the air of rooms; and it is too much to expect them to be ready in the spring to direct their pupils in that close observation of living plants which alone makes plants worth studying. Six pages of condensed suggestions, such as are to be found in W. J. Beal's lecture on 'The New Botany' (Philadelphia: C. H. Marot), are enough to enable them to make great changes in their usual routine course. An idea of the usefulness of the little pamphlet before us can be given only by a long extract:

"What insects visit each flower? Study flowers of willows, poplars, and see what attracts insects. . . . Look in flowers of the closed gentian for bumble-bees. . . . What parts of a flower secrete honey? See peony, buttercups, hellebore, pulsatilla, caltha, poinsettia, and others. Observe stigmas after pollen has been applied and where none has been ap-

plied. How does pollen get out of flowers of composite, lobelia, etc.? Is nodding any benefit to flowers? Look for appendages to anthers and inside corollas, and study their use. Where are the holes in an anther when at rest and when visited by insects? See many ericaceae, as vaccinium and kalmia. See whether the weather or time of day affects the supply of honey in any flower. Watch insects on the flowers of melons or pumpkins to see how they behave and transfer the pollen. Cut the petals from some flowers to see if bees or other insects can find them readily. . . . Why do not tendrils coil on their own main stem from which they branch? Observe the tendrils of a squash vine after it has spread out on the ground. Tear it loose and see what happens. . . . Look for liquid or mucilage on roots. Let them stick to glass to see if it is corroded. From spring and during summer examine every few days to see how the bulb of adder-tongues is formed."

It would be difficult to overestimate the difference between the delight which a class of bright young girls or boys would take in such observations as these, and the dreariness of the hours their elders were forced to spend over the analysis of flowers.

—Mr. W. E. A. Axon has given in the *Manchester Quarterly* some new facts in addition to those which we instanced (Nov. 23, 1882) in support of the derivation of *stipulatio* from the custom of breaking a straw and joining the pieces as a sign of a bargain. Mr. Axon quotes the French phrase "rompre le festu avec quelqu'un" (i. e., se brouiller avec quelqu'un) now usually, says Littré, "rompre la paille," and a passage from Udal's translation of Erasmus's 'Apophtegms,' where to "break a straw between them" means to quarrel. But it is not evident what connection there is between the two meanings. In the manor of Winteringham, North Lancaster, "a straw is always inserted in the top of every surrender of copyhold lands; and the absence of this straw would render the whole transaction null and void." In Yorkshire, in the reign of James I., a field was "surrendered and given up with a strawe." In Kingston-upon-Hull a straw is attached to a surrender, and in another part of the ceremony the straw has degenerated into an office ruler, which is offered to the new tenant by the deputy-steward. All these cases, it will be noted, are from the North of England. In the same number of the *Quarterly*, Mr. Earwaker gives a woodcut of a seal of the date 1413, in which a portion of a reed is embedded in the wax. The straw-bargain idea, once started, will perhaps explain more than was expected, as the sun and moon theory has cast its light, sometimes illuminating and sometimes misleading, over the whole surface of mythology. Even the phrase, "a man of straw," which we had always associated with children's cheap dolls, or with scarecrows stuffed with straw, is interpreted by Mr. Axon as applying to men who stood in the vicinity of the law courts ready to be bought as a witness, and, as a sign that they were on sale, wore a straw in their boot, just as, according to Dr. Warren, Hariskandra when, after losing everything, he offered himself for sale, placed a straw on his head. So, at statute fairs, farm laborers waiting to be hired displayed a straw as a sign that their labor was for sale.

—M. Lesseps, who is not yet seventy-eight years of age, evidently believes that he has still plenty of time left not only for his work of piercing the isthmus which now separates the Atlantic from the Pacific, but also for that of creating an inland sea in Northern Africa. The report which he delivered a few weeks ago before the Paris Academy of Sciences on his exploring mission, in the interest of the latter scheme, through the desert region of the Tunisian and Algerian *shotts*, or salt marshes, is as enthusiastic a document as he ever presented in

connection with his so grandly executed Suez Canal enterprise. The *shotts*—mostly very extensive bodies of stagnant salt water, below the level of the Mediterranean—form an almost unbroken chain, about two hundred and fifty miles long, from the mouth of the Wed Melah in the Gulf of Gabes, a little north of the Tunisian town of the same name, to the neighborhood of Biskra in Algeria. The feasibility of the plan for inundating and feeding this entire basin through a channel at the Tunisian coast and some cuts in the interior, was acknowledged by a commission appointed by the French Government last year. The commission also found that the work would be durable, if not perpetual; that it would improve the climate, render unhealthy regions salubrious, and thus promote colonization. They were, however, divided in their opinions in regard to the military and commercial advantages to be derived from the enterprise, and found it difficult of execution and consequently very expensive. The commission studied the scheme in Paris; Lesseps went down to Africa, accompanied by specialist engineers and experienced contractors, and "all have come back quite convinced." They found the estuary of the Melah, the beginning of the inundating canal, to offer a part admitting of easy excavation, and fitted to form a well-sheltered port. The navigation of the canal would be facilitated by its straightness. There would be no obstacle to anchoring in the inland sea, owing to a total absence of rocks; vessels would thus everywhere be safe. All the territory on the north banks of the waters, from Gabes to Biskra, could easily be rendered fertile. Borings and natural wells proved the existence of subterranean water. The land recovered for cultivation would afford ample remuneration for the capital and expenditures. It would evidently be sufficient to cut, in the alluvial parts, a canal averaging twenty-five or thirty metres in breadth, which the current itself would widen. The calcareous rocks at the base of the Gabes bar would offer little inconvenience, and in compensation would furnish material for the construction of piers, locks, etc. The rocky heights at Kriz, separating the great *shotts* Faraun and Sebkhath el-Gara, which frightened the Government commission, could be flanked on the southwest at Tozer, where the soil is sandy. The canal could be cut in five years or less time, and ought not to cost more than 150,000,000 francs. The impression produced by the report is said to be very encouraging.

—M. Ferdinand Brunetière, whose 'Études Critiques de la Littérature Française' we referred to on their publication, is the regular literary critic of the *Revue des Deux Mondes*, in which publication he has been leading a campaign against the naturalists, MM. Flaubert, Zola & Co. He has now gathered a dozen of his essays on this subject into a volume, 'Le Roman Naturaliste' (Paris: Calmann Lévy; New York: F. W. Christern), which deserves to be read by all who are interested in the changing phases of contemporary fiction both in France and in England. M. Brunetière is a sound critic, although he is dry and hard and unsympathetic, and a good fighter, and there is no doubt that he punishes his adversary severely. He finds that M. Zola has used Ben Jonson, or at least as much of him as he could find in the footnotes of M. Taine's 'History of English Literature,' and that he borrowed from the same source certain bits of Otway's 'Venice Preserved' to deck out his modern 'Nana.' He joins issue with Flaubert in two vigorous chapters, one on the 'Trois Contes' and the other chiefly on 'Madame Bovary.' But where M. Brunetière's book is of special interest to us is in



the acute comparison he makes between the French naturalists and the English. As his earlier volume reveals, M. Brunetière is at home in English literature, although he shows the curious limitations of a foreign critic when he pays serious attention to the novels of Miss Rhoda Broughton, as if at all typical. Perhaps the best essay in the book is on "English Naturalism, a Study of George Eliot," in which he contrasts what the French naturalists declare they are aiming at with what George Eliot actually accomplished. He makes a subtle criticism on the different way in which the 'Mill on the Floss,' for example, affects us from the way 'Madame Bovary' affects us, to the effect that while the Frenchman sets down cruelly what he saw, deliberately seeking the grotesque and the trivial, the Englishwoman had a fellow-feeling for her characters and did not take sides against them. M. Brunetière concludes that (with two or three exceptions, M. Daudet's 'Jack' for one) the French naturalist has not the needed sympathy with his characters, while the English naturalist (with two or three exceptions, notably 'Jane Eyre' and 'Silas Marner') has no feeling for form, no constructive faculty, which the French have in a high degree. He especially contrasts the disjointed structure of the 'Mill on the Floss' with the symmetry of action of 'Madame Bovary.'

—The first half of the third volume, or "Jahrgang," of the *Zeitschrift für die Alttestamentliche Wissenschaft*, edited by Professor Bernhard Stade, of the University of Giessen, now lies before us. The learned editor, though working on his 'History of Israel'—two parts of which have already appeared in Oncken's 'Allgemeine Geschichte in Einzeldarstellungen'—presents in this number, too, several contributions of his own, including further remarks on Micah and a lengthy criticism of the Bible texts concerning the buildings of Solomon. The most important contribution is Georg Hoffmann's string of remarks on Amos. Dr. Samuel Adler, of this city, offers a novel and interesting view, which he critically establishes, of the original signification of the Day of Atonement, as reflected in the oldest references to it in the Scriptures. He handles the Pentateuch with the same lack of reverence for old texts and traditional views to which the readers—we ought perhaps to say, the students—of the *Zeitschrift* are accustomed. Karl Budde and Wünsche are among the other writers for this volume, the contents of which promise to be as varied as those of the first two, while it may not present any critical dissertations as elaborate and important as the editor's examination of Deutero-Zechariah and F. Giesebrecht's treatises on the "Hexateuch" (Pentateuch and Joshua) and the Psalms, which appeared in the *Zeitschrift* of 1881-2. The standing of this publication is now fully established: as a periodical exclusively devoted to Old Testament studies it has no rival. The editor adheres strictly to his plan of giving only original communications, for which the authors alone are responsible, and excluding reviews and reports. He gives, however, ample bibliographical lists of independent or journalistic productions within this field, in which he is aided by the collections of the Deutsche Morgenländische Gesellschaft.

#### RECENT NOVELS.

*Dust: a Novel.* By Julian Hawthorne. [Our Continent Library.] Fords, Howard & Hulbert. 1883.

*A Transplanted Rose: a Story of New York Society.* Harper & Bros.

*No New Thing.* A novel by W. E. Norris. Author's edition. [Leisure Hour Series No. 148.] Henry Holt & Co. 1883. The same. Harper's Franklin Square Library.

*My Trivial Life.* By a Plain Woman. Part 1. Spinsterhood. Part 2. Meum and Tuum. G. P. Putnam's Sons.

*Fanchette.* By One of Her Admirers. [Round Robin Series.] Boston: James R. Osgood & Co.

*The Gentle Savage.* By Edward King. Boston: James R. Osgood & Co.

*The Virginia Comedians; or, Old Day in the Old Dominion.* By John Esten Cooke. D. Appleton & Co.

*Geraldine Hawthorne.* By Beatrice May Butt. [Leisure Hour Series.] Henry Holt & Co.

*The Admiral's Ward.* By Mrs. Alexander. [Leisure Hour Series.] Henry Holt & Co.

*Who is Sylvia?* By A. Price. Harper's Franklin Square Library.

*A Chelsea Householder.* [Leisure Hour Series.] Henry Holt & Co.

*A Story of Carnival.* By Marv B. Hoppus. [Leisure Hour Series.] Henry Holt & Co.

*But Yet a Woman.* By Arthur Sherburne Hardy. Boston: Houghton, Mifflin & Co.

*Stray Pearls: Memoirs of Margaret de Ribamont.* By Charlotte M. Yonge. Macmillan & Co.

MR. HAWTHORNE has set his face, in theory and in practice, against the modern "analytical" novel, and 'Dust' certainly has as little analysis in it as any story with which we have met for some time. It is a romance made up of materials a good many of which form part of the common stock of all writers of fiction. The scene is laid in England, and the period is that of Tom Moore, who is one of the subordinate characters. There is a wicked banker who comes to grief, and a wicked and beautiful woman who fares no better, and a tale of true love which encounters obstacles and in the end overcomes them. The interest of the story centres in the banker, who resorts to the dangerous device of propping up his failing business by the aid of a private gambling establishment, with the result which most bankers would anticipate from such an experiment. He is saved from ruin at an early period of his career by the generosity of a business associate, who becomes a wanderer on the face of the earth, without home, name, or friends, in order that he may be spared his deserts. This self-sacrificing man confides his daughter to the care of the banker, and has, at the opening of the tale, disappeared into space, to return many years later and find, what he might have expected, that the banker is no better a man than before, and that his daughter's moral education has not been a success. A murder and many other complications follow, all of which are perhaps natural enough *sequels* of such a plot; but the foundations on which the story is laid are improbable. Here a little analysis would not have been out of place, at least by way of preparation for construction. Mr. Hawthorne does not take much pains to give a realistic reproduction of English society in the time chosen for the action of his novel. His characters talk a language from which he is not careful enough to exclude modern phrases and expressions, and these sometimes have a queer sound.

In the "international" novel, of the kind written by Mr. James, we are enabled to see ourselves as the Europeans see us, and vice-versa. 'A Transplanted Rose' is a sort of inter-State novel, in which the Western barbarian is shown against the shining, polished background of New

York society. Miss Rose Chadwick is the barbarian, and the need of her transplantation and careful culture in the soft, mellow social atmosphere that makes New York so dear to us all, is seen at once when we mention the fact that she appears "in our midst" in green gloves. With the story as a story we have no fault to find, but Western girls will not be apt to like it, or admit that wearing green gloves is a local peculiarity of theirs. It is certainly open to question whether a girl who thought green gloves proper could be ever thoroughly civilized. It seems to us to show a nature incapable of social amelioration. We should, in fact, select it as the plainest possible outward sign of primitive and ineradicable savagery, like the nose ring of the African girl. If the Western girl is what we take her to be, she will resent the imputation of such a habit; and it is noticeable that the volume is published anonymously, as if the author were not prepared to face the consequences of a publication so unfair to an important section of our common country.

Mr. Norris, in 'No New Thing,' falls far short of the success he achieved in 'Matrimony'; and, judging by internal evidence, we should be inclined to believe it the earlier novel of the two. It contains considerably less of that nice observation of the weaknesses of human nature with which the other was so filled, and there are no characters in this novel so entertaining in their different ways as Varinka, or Freddy, or the amiably cynical Mr. Jervis. The story revolves about the career and fortunes of an Anglo-Italian boy, who is adopted by the kind-hearted heroine, and the analysis of his pleasure-loving, superficial character is very good. It is his fate, and leads him a strange dance, through failures, and misfortunes, and mistakes, and a good many lies, to a queer end. The contrast of his selfish, facile disposition with the stronger and simpler English characters with whom he is thrown in contact is very well drawn, as is the contrast also between his subtle half Italian intellect and their coarser mental fibre. The story is very natural, and it is hard to point out any way in which it could have been improved; but the chief difficulty with it is that it contains no character except Philip who rises much above the level of commonplace novel types, while the dissection of Philip, clever as it is, we follow with an interest chiefly made up of curiosity. 'Matrimony' was of course a success which Mr. Norris would find it hard to repeat.

The first part of 'My Trivial Life' is worth reading: the waste-basket is a suitable place for the second. "Spinsterhood" is a sketch of the sort of which 'Cranford' is the inimitable best. The characters are from county families of moderate wealth—on the one side, the ladies whose lives are an edifying example of mingled piety, charity, and fashion; on the other, the really strong figures of the unworldly, but intensely narrow, natures, who permit themselves but one idea, who move in but one groove, until the ideas become tyrants, and the groove a prison. It is probably only another illustration of the difference between the power of observation and of imagination that a writer who can draw so remarkable a figure as the stern, self-centred Aunt Jane, can do nothing better in the way of a story than the crude and hackneyed sensationalism of "Meum and Tuum." The wife has lost all the cleverness of the spinster who had her little hits always ready—e. g., "Arcadia is the only country place one hears of where everybody speaks to everybody else." "Small places and small cliques have a perspective of their own." "The worst kind of solitude is not to be alone by yourself, but alone with another person." "There is a certain satisfaction in doing your duty, but unfortunately it does not

prevent you from being infinitely bored." She does equal justice to Aunt Jane, "who might think things wicked that were not very wrong, but never thought what was wrong was right"; to the "woman to whom church millinery must ever be a delight, a sort of sanctification of her own millinery instincts"; and to the ladies of fashion—the admirable Catharine, who has tatted an aisle to a church, and "thinks her everlasting tatted a visible sign of spiritual energy," and the Lady Arabella, who cannot afford suppers, and so "goes in for the cheap and charitable." "You must have young men for the ladies if you have not piety."

'Fanchette' is an actress, "with straw-colored curls that resembled a golden nimbus." Her warmest admirer calls her "a perfect lady" and "a diabolical little chatterbox." All readers know what to expect of a book that opens with "elegant equipages" and an "elegant lady" receiving her guests, and another "elegantly-dressed lady" sitting before the fire. After thus much, it does not seem necessary to inquire as to the probability of the seclusion of a priest of Buddha and his granddaughter in a splendid country-house on the eastern shore of Maryland.

It seems a pity that handsome paper and type should have been wasted on such a marvel of improbability as 'The Gentle Savage.' A Cherokee, a "brave" who has "a blood feud" in his family, but is nevertheless quite subdued to "social elegance," goes to Europe, on behalf of his tribe, to remonstrate with an American banker there against a railroad which threatens their territory. He saves the life of the banker's daughter, and falls in love with her. As he departs without a declaration, she becomes ill. Her father sends for the Cherokee and implores him to save his darling. The Indian returns West, and is followed by the lady, who arrives just in time, first, to save his life from his foe of the "blood feud," and then to rescue him by her eloquence (through an interpreter!) from the anger of "the braves" when they discover his entire desertion of their cause. It is a whimsical suggestion that she is paying back the debt to Pocahontas, but one cannot help it. Intermediately, the Cherokee is involved with Nihilists, whose cause is made one with the Indians', and there is an artist—a new Liszt—who is blown up in the summer-house of his hostess for revealing awful plots of assassination. What with the extravagance of the incidents themselves and the farcical way in which they are combined, the force of absurdity can no further go.

The reprint of 'The Virginia Comedians' brings out very distinctly the great difference between the novel of the first half of the century and the novel of to-day. No one would think of bestowing so much pains and such literary ability upon a similar subject now. A crowd of personages hurry through a succession of striking incidents, imagined to illustrate the splendor and picturesqueness of the old régime in Virginia on the eve of the Revolution. Such a plan, on so broad a scale, is too much for even 600 pages, and there is no space left, however much the author might wish it, for that development of character through the action of the story, or the analysis of motives, which is more and more the chief interest in the best fiction. Not what is done, but how it is done and why it is done, are the questions both of the novelist and his readers.

'Geraldine Hawthorne' is ostensibly another story of the Revolution, but in fact it is one of those that belong to all time. It is of the faithful love of a woman clinging to a man who has brought shame upon all who love him. For her sake he escapes the punishment he deserves, and in her devotion he finds the sole hope of his later

life. There is only so much history as may supply the motive and the circumstances of the treason and its pardon. The book is wholly one of emotion—the very reverse of the preceding. There is not much local color, but a slight archaism in speech gives a remoteness which, combined with a graceful style, suggests a Gainsborough picture.

If 'The Admiral's Ward' has less striking figures in it than some of Mrs. Alexander's earlier novels, it seems, nevertheless, to be the most even of them all. There is a fineness about the whole life in it that was sometimes missed heretofore. It is the old story of the gain and the loss of an inheritance, but imagined with motives so unusual, and situations so unexpected, as to give it positive originality. The incidents are simple, almost homely, but every-day life is transformed to something of poetry by the patience of the heroine in her humble duties, and by the beautiful, enduring affection of the two women of whom love and fate might have made enemies. The "Admiral" and Mrs. Crewe, "who does not take lodgers, but only consents to receive a gentleman or two, personally recommended," are of the best of the whimsical oddities with whom Mrs. Alexander enlivens her tales—best, because drawn with more reserve. The plot develops so quietly that there is no suspicion of the catastrophe until the last moment. It startles, but it proves its own fitness, for it makes the reader at once turn back to reread the story in the light of it. Too often the end of a novel is only like the solution of an enigma. The tangle untwisted, one cares no more, but, as in this case, real skill will lead up to a result which impels us to turn back and judge of character by our knowledge of final deeds. It should be observed that the successful lover of the heroine is not at all the hero of the story. It is less and less frequent that both of the ultimate pair of lovers are in the first plane of the picture.

There is another "bar sinister" in 'Who is Sylvia?' and so much misery descends upon her lovely head that it would be well to read the last chapter first, and then with a free mind to enjoy the always charming English country life from which the book is made up. Sisterhoods afford new ground for the novelist, and the scenes in St. Mary's Refuge show them at their best and worst.

'A Chelsea Householder' is Muriel Ellis, a girl of just that gentle independence of spirit which is so much more attractive than positive softness (if that is not a paradox) or outright strong-mindedness. She is enough of an heiress, too, to play very prettily at being an artist. The hero is a clergyman of Broad Church affinities, a puzzle to his own kindred. "Really," says his cousin, "when a good man—and I suppose Steeny is better than most—takes an obstinate fit, he's worse than any one." While the book is not of great power, it has an individuality quite marked—and by this is meant something different from originality. It takes its own way unmindful of what one might expect. Muriel lives in Cheyne Walk, and the picture of Chelsea is unmistakably from the life, but there is not the slightest consciousness of the Kingsleys, the Carlyles, and George Eliot, who have made that suburb classic ground. Yet the river flows on through the story, under the changing lights, now weird, now tender, now splendid, as we knew it in 'Daniel Deronda.' The descriptions of country landscape are singularly happy, for none of them are done with direct intention—only a bit here and there of the picturesqueness of the New Forest or the wide monotony of Norfolk, as the simple incidents of the story require.

'A Story of Carnival' is not equal to the other

Leisure-Hour volumes upon the list, though it moves with a brisk alertness that interests the reader in incidents more ingenious than probable. The women are the merest shadows.

Not so with the gracious creatures to either of whom the title 'But yet a Woman' might be applied—Renée, the delicate maiden, with all the fearless ease of innocence; Stephanie, the woman of the world, "of a strange confidence and naturalness, blended with a dignity that was almost imperious." The other characters are not unfamiliar: the elderly Frenchmen, with their nightly game of piquet, the priest, the polished journalist, the young doctor; but it is only in the finest and choicest of French work—the best of Cherbuliez, for instance—that they are presented with anything like the delicacy to be found here. The story is strong and original without. The reader will find all his conjectures as to plot, not disappointed, but contradicted and surpassed. There is no smiling Circe to deplore, but a woman, noble, though sorely tempted, who could strike the death-blow to her own happiness rather than win it at the price of shame and treachery. The Spanish episode, the hapless fate of Felisa, is a model of its kind, telling a tale of guilty passion not for the sake of excitement, but for the Nemesis. It were a pity to forestall the story, but without doing so it is not easy to give it the praise it deserves. The style is exquisite in its limpid clearness, and, while we admire the beauty of description and the power of characterization which gives us living human beings, not critical analyses, we are inclined to put foremost the conversations. To make people talk as they do in the *salon* of M. Michel is a rare success. We believe Mr. Hardy has before this made himself known in the field of exact science. It is an old theory that no man succeeds there without imagination. That power by which the invisible is made real to the mind's eye is as much at home in the abstractions of higher mathematics as in the mysteries of human hopes and fears.

In 'Stray Pearls' Miss Yonge takes up again the fortunes of the family to whom the 'Chaplet of Pearls' belonged, and narrates many of the incidents of the Fronde in the bright, clear way which has long made her books of history the delight of the school room. Mme. de Bellaise is the granddaughter of that Mme. Eustacie who kept the cows, and knitted like a peasant-girl while a fugitive in the Bocage, after her brilliant child-marriage. Born of an English father, and married to a French marquis, she is alternately an attendant upon the exiled Henrietta and the companion of *la grande Mademoiselle*. In her old age she writes the history of herself, and her brothers and sisters, for her grandchildren. Such a chronicle becomes in Miss Yonge's hands a picture of character and manners at once instructive and interesting. There could be no better introduction to the fascinating memoirs of that time, nor one more likely to create a taste for them. Indeed, one might read long in those same memoirs without forming so clear a conception of the general current of events as may be obtained from the very brief sketch in the preface to this story.

#### TWO MASSACHUSETTS TOWN HISTORIES.

*History of Hardwick, Massachusetts.* With a Genealogical Register. By Lucius R. Paige. Boston: Houghton, Mifflin & Co.

*Ancient Landmarks of Plymouth.* Part 1. Historical Sketch and Titles of Estates. Part 2. Genealogical Register of Plymouth Families. By W. T. Davis. Boston: A. Williams & Co.

It will, we think, be admitted that town-history making is not a profitable branch of literature.



Small as the editions of works of this class usually are, the public demand for them is even smaller, and oftentimes the printers' bills are in excess of the receipts from sales. Moreover, they bear upon the face marks of toilsome and long continued research fairly amazing to the beholder. Take the books under notice as an illustration. Here are 550 solid pages of genealogical matter—records of the births, marriages, and deaths of the inhabitants of the towns to which they severally pertain, from first settlement down to the year 1880. The time spent in preparing such registers can be appreciated only by the few who have been engaged in similar undertakings. Without the hope of gain, or the expectation of fame, what is it that encourages the local historians in their laborious performances? There is a "sublime pleasure," as one has expressed it, "in walking over the ground cultivated by former generations, in reviewing the records of their deeds, and in examining the monuments of their industry, wisdom, and piety." That "sublime pleasure" may be their sufficient reward. We trust it is.

At eighty-one years of age Dr. Paige has committed to the press the history of his native town of Hardwick. In gathering materials for this work, he has been engaged, off and on, ever since the days of his youth, and what was originally designed to be his "first literary labor" has become "absolutely the last; for at the age of eighty-one years it is altogether too late to commence another task requiring much time for its completion." The book has been printed, in accordance with a vote of the town, at the town's expense, the author, "for his labor of love," being permitted to retain fifty copies, notwithstanding his "willingness to furnish the manuscript without any compensation whatever."

The territory of Hardwick, in colony times, was the favorite hunting-ground of the Nipmuck Indians. In 1686 it was purchased of the aboriginal owners by Joshua Lamb and his associates (all men of consequence residing in the town of Roxbury) for the sum of twenty pounds, "current money of New England." The conveyance covered a tract twelve miles long by eight miles wide; and this transaction was not the only land speculation which engaged the attention of Mr. Lamb and his co-partners, for we find that the same grantees, at about the same time, obtained an Indian deed for eight miles square of land, the site of the present town of Leicester, and this for the "consideration" of fifteen pounds. The district of Hardwick—Lambstown was its earlier name—although purchased in 1686, was not entered upon for settlement until about forty years afterward, and was not incorporated as a town until 1739, when it was christened Hardwicke, in honor of Philip Yorke, Lord Hardwicke; but how or when it lost its final letter has not been ascertained. Dr. Paige's work covers the whole ground—"Indian History," "Civil History," "Ecclesiastical History," "Military History," and "Literary History," and traces the progress of the town according to the indications of these several headings. Names of the men who went to the wars fill many pages. It is a grand roll, for Hardwick furnished its complete quota of soldiers for the French and Indian war, the Revolutionary war, and the war of the great Rebellion. The "last war" with Great Britain was so unpopular that only one volunteer could be procured in all the town, and "resort was had to the draft." In the insurrection of 1786-87—commonly called Shays's Rebellion—a majority of the men of Hardwick sympathized with the insurgents, and many of them took up arms against the State Government. Dr. Paige believes "they were, probably, as excusable in

their resistance to the Government now as they formerly were in resisting the authority of Great Britain"—a most awkward compliment to the Revolutionary heroes. He has, however, a good word for both sides: for the insurgents, "who sought relief by the means which had formerly been so effectual," and for the supporters of the Government "in its terrible struggle to maintain the supremacy of the law." John Wheeler, one of the leaders of the rebellion, and an aide-de-camp of Shays, was a citizen of Hardwick. He was convicted of treason, and sentenced to be hung, but received pardon, "full, free, and ample." General Warner, a commander of the forces in the suppression of the rebellion, was also of Hardwick.

Dr. Paige dwells in affectionate terms upon the character and services of Timothy Ruggles, of Hardwick, one of the most prominent citizens of Massachusetts, and indeed of New England, in both civil and military affairs. "As colonel and as brigadier general in the French war, as Representative and as Speaker of the House, as President of the Congress at New York, and as Chief Justice of the Court of Common Pleas, he was equal to his position and adorned it." In Hardwick, "Brigadier" Ruggles, as he is usually styled, was looked upon as a public benefactor, for he had "contributed more than any other person to the agricultural prosperity of the town, by improved methods of tillage, the introduction of choice breeds of cattle and horses, and the culture of engrafted fruits." He is said to have kept thirty horses, remarkable for their size and beauty, a deer-park of twenty acres, and a pack of hounds for the amusement of his friends. John Adams wrote of him: "Ruggles's grandeur consists in the quickness of his apprehension, the steadiness of his attention, the boldness and strength of his thoughts and expressions, his strict honor, conscious superiority, contempt of meanness, etc. People approach him with dread and terror." It seems to have been generally admitted that he had no superior in the province, and that, had he attached himself to the "right side," he would have been one of the foremost characters of the Revolution. But he was a loyalist, and steadily adhered to the measures of the British ministry. "He had eaten the King's bread, and he would not lift up his heel against him; he had repeatedly sworn allegiance, and he would not violate his oath." His five farms, with other property in Hardwick, were confiscated, and, refusing to take up arms on either side, he retired to Nova Scotia, "sat himself down in the wilderness, and began to cultivate a new farm, which he carried on with wonderful perseverance and success." In the act of September, 1778, forbidding the return of refugees (without permission) "on pain of death without benefit of clergy," his name stands near the head of the list, in the most conspicuous group. "For much the greatest part of his life General Ruggles ate no animal food and drank no spirituous or fermented liquors, small beer excepted, and enjoyed to his advanced age almost uninterrupted health." He died in Wilmet, N. S., August 4, 1795, in the eighty-fourth year of his age.

Jonathan Danforth was looked upon as the most "unmanageable and pugnacious" of Brigadier Ruggles's political adherents. He was the keeper of a country store in Hardwick, and incurred public odium by dealing in tea while it was contraband. In 1775 the Committee of Correspondence voted to publish him to the world as opposed to freedom, recommended that no one should deal with him, and determined that he should not leave the town without permission. In the following year the Committee of Correspondence directed the sheriff to imprison Mr. Danforth in the common jail, and

imprisoned he was, "among prisoners of war, thieves, etc.," the sheriff being forbidden to take bail. Danforth was not easily kept down, and took his grievances into the courts, where he recovered his liberty and "the tea before mentioned," and was not quieted until the General Court, by a resolution, put a stop to his "expensive and perplexing lawsuits." Eventually he secured the respect and confidence of his fellow citizens, and served them as selectman, assessor, and tax-collector. Touching his treatment by the Committee of Correspondence, he sometimes "expressed his opinions in language more forcible than elegant." Dr. Paige relates the following anecdote:

"In 1831, when he was eighty-nine years old, Mr. Danforth recounted to his pastor, Rev. Mr. Goldsbury, some of his early trials and sufferings. Among other grievances, he said the Committee of Correspondence prohibited him from leaving his own farm, except to go to meeting on Sundays and to attend funerals. 'One day,' said he, 'a member of the Committee informed me there was to be a funeral, and inquired whether I wished to be present. I told him I always liked to go to funerals, and I hoped I might live to attend the funerals of the whole Committee; and I have done it—I have lived to see every devil of them under ground.'"

Mr. Davis modestly informs his readers that his book is "not a history of the Old Colony nor a history of Plymouth," its "matter lying for the most part outside of the domain of history." His introductory narrative will, however, pass for a tolerable history of the colony and of the town. Starting with the Pilgrims in Old England, it takes them to Holland, and thence across the ocean to Cape Cod and to the very Rock of Plymouth, and goes on to trace the rise of a town which fills a most conspicuous place in the annals of America; and though the leading facts have been printed unnumbered times before, they still, under Mr. Davis's handling, give out a certain odor of freshness. The major part of the volume is devoted to the abstracts of titles of Plymouth estates and the genealogies of Plymouth families, and herein the compiler may well claim credit for much "faithful labor and an honest purpose." A map of Plymouth in 1701, the result of Mr. Davis's own investigations, exhibits the streets existing near that time, with the houses of about two thirds of the inhabitants and the names of their occupants—highly useful in connection with the abstracts of land titles. A clear defect, to our view, is the omission from the genealogical pages of the month and day of the month in dates—only the year of a birth, marriage, or death being retained. The abstracts of titles show a similar defect. Most of Mr. Davis's subscribers will wish he had worked upon a different system.

"Burial Hill" makes the subject of an interesting chapter, and has a map delineating the ancient graves. The oldest stone bears the date of 1681, and Mr. Davis doubts if the Hill was occupied for burial purposes before the close of King Philip's war. The founders of the colony lie buried in unknown graves. From the pages which describe "Mills and Manufactories" we find that the "first meeting-house bells," the "first cut-nails and tacks," the "first cannon and cannon balls," the "first machines for carding, spinning, and roping," etc., etc., are to be credited to the Old Colony—showing that the colony "has always maintained that rank in enterprise and skill which of right belongs to the first settlement in New England."

Throughout the work "ancient dates are made conformable to the present style." Mr. Davis's chronological plan is simple enough, and he carries it out by adding ten days to the calendar date of events occurring before 1752, irrespective of the events having happened in Holland (where the New Style was in vogue) or in England,

And here Mr. Davis often comes in conflict with the best authorities. A typographical error usually corrects itself, and is unimportant in comparison with a systematic error. We do not hold Mr. Davis responsible for making the date of Governor Carver's death (p. 25) "April, 1620," nor for the arrival of the *Fortune* (p. 27) "19th of November, 1621," and again (p. 129) "9th of November, 1621." These are "slips" to perplex every writer. What we complain of is that he takes undoubted New-Style dates, and by an addition of ten days makes them fit no style whatever. Many serious errors in the opening chapter are traceable to this false system of reckoning. On page 4 we read that "on the 19th of April, 1609, a twelve years' truce was concluded" between the United Provinces and Spain, while, in fact, by the New Style, the truce was concluded on the 9th of April. King James's patent for dividing Virginia into two colonies was dated April 10, 1606, and not "on the 16th of April," as Mr. Davis (p. 6) gives it. On the same page (6) Mr. Davis says that Sir Edwin Sandys was chosen treasurer and governor of the Virginia Company "May 7, 1619," and (p. 11) "we know that Sir Edwin Sandys was chosen treasurer and governor of the Virginia Company May 7, 1619." What is "known" is that Sir Edwin was chosen to these offices on the 28th of April, O. S., and that the 28th of April, O. S. (in 1619), corresponds to the 8th of May, N. S. The letter of Samuel Fuller and others to Carver and Cushman (p. 17) was not "dated June 20," 1620, as Mr. Davis makes it, and is dated June 10, N. S., and is so given in Prince's 'New England Chronology,' and also in Mr. Charles Deane's edition of Bradford's 'History of Plymouth Plantation.' Errors of this class in the 'Landmarks' are almost "too numerous to mention."

The book is exceedingly well printed, and has a complete index to Part 1. For Part 2, the Genealogical Register, no index was necessary. The List of Subscribers affixed contains the names of many prominent gentlemen in various States of the Union.

*Dante Gabriel Rossetti. A Record and a Study.*  
By William Sharp. London and New York:  
Macmillan & Co. 1882.

THIS volume contains a brief but sufficient biography of Rossetti, a descriptive catalogue of nearly all his pictures, and a critical account of each of his poems, of which the principal ones are treated with great detail. It is what it purports to be, "a record and a study," and in the case of Rossetti, whose genius has, in England at least, that charm for younger men which enforces study, such a book is of especial value; but this painstaking and elaborate method of criticism necessarily fails to give the ordinary reader a clear impression, although what is here set down affords ample material for a reflective man to form for himself an adequate idea of Rossetti's artistic and poetic work, and of the predominant characteristics of his mind. We are the more sorry for the author's omitting to summarize his own views, because what little general criticism there is, here and there, is remarkably straightforward, just, and effective, and especially because it is free from the prepossessions of the æsthetic school. Thus, in an incidental way, he draws a portrait of Rossetti, the lineaments of which he says any one could see in 'The House of Life':

"Those who had never met or seen him, or who had never heard of his personality, would discern a man with an acute, even painfully acute, sensibility, with a passionate love of the beautiful, with a habit of morbid introspection and a tendency to succumb to morbid impulses, with an occasional passion and vehemence, startling

in its suddenness, and, while of an essentially spiritual nature, forced by bent of genius into a poetic expression wherein sensuous images and symbolism are preëminent."

This single sentence has the compactness of final criticism; it describes all that is essential in Rossetti's personality. In this man of keen senses and brooding mind and almost ascetic aspiration, there was a strange blending, and at times apparently a confusion, of the artistic and poetic faculties. This fact contributes much to give his work its peculiar charm and to make it a critical puzzle. Mr. Howells once said that Rossetti should have "painted his poems and sung his pictures." The phrase indicates the sense of imperfect expression that one usually feels in contemplating his work of either kind. He charged his pictures with ideas they could not express without the commentary of the sonnet he so frequently annexed to them, and he filled his poems with color and visions they could not present without the illustration he so seldom gave. The pictures will not be appraised at their worth unless the observer can carry out their mental suggestion with poetic feeling, nor his poems unless the reader has powers of vivid visualization. This union of the two faculties would hardly have been possible, certainly would not have been so fruitful of good results as it was, had not Rossetti been a mystic. A mystic he primarily was, a man who cared less for the object or the thought than for its vague and often arbitrary suggestions; who used things and ideas not for their current value, but as coins stamped with his own image and superscription; tendering them for the original and self-derived worth he gave to them. Necessarily he dealt much with symbols, the only refuge for a mystic who desires to indicate his meaning to others. If he wished to bring before the mind the Temptation of the Flesh, he painted a luxurious woman or he sang of "Eden Bower," but in either case Lilith is more than she seems, she stands for something else. If in his work one sees or hears mention of a dove or an apple, one must ask, not what it is, but what it means, for he is almost certainly using a sign-language.

Again, like mystics in general, he does not rest in his idea, but is ever either elaborating it or passing to cognate ideas that it has suggested. The peculiarity in Rossetti's case is that, because of his sensuous susceptibility, he chooses his symbols from the things of the senses, using what is most significant to himself to express what is highest, and therefore displaying the spirit through the flesh. This drew on him the unfortunate review that so much embittered his life, in which he was branded as one of the "Fleshly School." The purity of his own mind cannot be questioned. One proof of it is the fact of his suppressing or modifying the passages in his poems most objected to, when he came to a truer knowledge of his common audience, so much more alive to his physical than to his spiritual meaning. As he is not to be ranked with the "Fleshly School," neither is he to be put among the so-called Neo-Pagans, for even less than they had he anything classical in his genius. He was original in the sense that he was a mediæval man, "born out of time"; but, to describe this phase of his character, we cannot refrain from quoting Mr. Sharp's own words:

"It is true the beautiful was the ideal of the Greek artistic mind, and also that the beautiful was the aim of Rossetti in his dual vocation—but how different the conceptions of beauty! The former looked to light, clearness, form, in painting, sculpture, architecture, to intellectual conciseness and definiteness in poetry; the latter looked mainly to diffused color, graded to almost indefinite shades in his art, finding the harmonies thereof more akin than severity of outline and clearness of form, while in his poetry the Gothic love of the supernatural, the Gothic delight in sensuous images, the Gothic instinct of indefiniteness and elaboration, carried to an extreme, pre-

ailed. . . . His classical work can be so called only in a restricted sense, first, because his sympathies were not Greek, but Gothic, and because his creations typify the mysterious yearning of life, the brooding and hope and despair and resignation of a certain type of womanhood; not the joy in life, the exultation of physical being, the spiritually untroubled Greek ideal, Penelope, Pandora, Proserpina—these as they appear to us through the medium of Rossetti's subtle and beautiful art are not the Penelope and Pandora sung of and painted from time immemorial, the Proserpina who wandered in fair girlhood in the bright sunshine along the warm, sweet-scented Sicilian fields; but through the eyes of *this* Penelope all womanhood that dreams and yearns for a scarcely definite yet apprehended ideal love seems to look forth; in the eyes of *this* Pandora lie prophetic gleams of all she, typical of woman, can let loose upon the world, as she opens the casket from whence wing, in circling and evasive flight, passions and delights and joys and sorrows; and in the face of *this* Proserpina, queen of the dark realms, as she passes along the corridor in her splendid but desolate palace, there broods the regret and the passionate longing of all women who look into the past, and see that it is full of light, and that its day can never dawn again."

This extract not only marks Rossetti as romantic, symbolizing, and mystical, but it also indicates well and accurately (and for this purpose we have quoted it at length) the special character of his pictures to such as have never seen them, and helps to an understanding of the fascination they possess over men in whose minds, as in his, beauty and thought are not disjoined. Mr. Sharp, however, notwithstanding such eulogy as is implied in the above passage, has no disposition to become responsible for Rossetti's defects by approval of them. In both arts, it must be confessed, Rossetti's command of technique was far from perfect. In painting he did not draw well, never having learned how, and his continual repetition of the same face in successive pictures was a weakness. In poetry he did not know nature; and all must notice in his verses the paucity of natural facts and the lack of feeling for them; what few there are, being such as strike an artist's eye rather than stir a poet's heart. But we doubt if any man of equal poetic endowment ever remarked to a friend that it was "wonderful how much a bit of nature helps," or ever wrote to an acquaintance, as Rossetti does, in a letter here given, for "a feature or incident characteristic of the glen at nightfall," to put in his poem, when he had just spent some time in the place referred to. His treatment, too, is frequently literary, as distinguished from natural, depending on study or inspiration at second-hand. An analogous fault appears in his diction, in the Queen-Annishness of such a line as

"The embowered throstles' urgent wood-notes soar."

His choice of form was by no means instinctive, and was sometimes far from right, as noticeably in "The White Ship" and the beryl song of "Rose Mary"; he occasionally sank into bathos in wholly meaningless though fine-sounding lines; his music is monotonous, his ear for dissyllables is very defective, and his rhymes, now and then, are incomprehensible. Nearly all these blemishes Mr. Sharp notices; but the claim that, in spite of them, he makes for Rossetti as a remarkably original, exceptionally endowed, and influential mind, is valid. Neither the history of English art nor of English poetry can be written without reckoning with him—though in poetry, at least, Mr. Sharp evidently thinks the æsthetic school is already moribund.

*Medical Economy during the Middle Ages: A Contribution to the History of European Morals from the Time of the Roman Empire to the Close of the Fourteenth Century.* By George F. Fort, Author of the 'Early History and Antiquities of Free-Masonry.' 1 vol. 8vo, pp. xii-488. J. W. Bouton. 1883.

This is one of the works which would be the



gainer if the advice of Sidney Smith were followed, to avoid all prejudice by never reading a book that one is reviewing. At first sight, everything is in its favor. It is attractively printed; the subject of medical superstitions (for that is apparently the meaning of the somewhat enigmatical title) is a good one, and the affluent display of industrious learning in the innumerable references in the foot-notes seems to give assurance that the author has ransacked every attainable source of information in many languages, and that his book may be regarded as the last word on a most fruitful topic in which our literature is singularly deficient. Pettigrew's 'Medical Superstitions' is a mere sketch, amounting practically to little or nothing; Oswald Cockayne's admirable 'Saxon Leechdoms, Wort-cunning, and Starcraft,' though amply full of detail within its prescribed limits, is still bounded by those limits; and Hecker's 'Epidemics of the Middle Ages,' translated by Babington for the Sydenham Society, only touches partially on the ground covered by our author. The critic, therefore, is in every way predisposed in favor of the book.

He is somewhat startled, however, by the initial paragraph of the Preface:

"In its general purpose, the object of the treatise now published under the preceding title may be stated to be an historical inquiry into the practical effect upon social life throughout the period traversed, of that singular credence which involved supernatural agencies. Perhaps no portion of society of the Middle Ages reveals greater susceptibility to these curious influences than that appertaining to the preservation and restoration of bodily vigor."

Without fully acquiescing in the French aphorism, "le style c'est l'homme," one is usually safe in assuming that a man who thinks clearly will write clearly, and conversely, that a confused, rambling, unintelligible style indicates corresponding qualities of mind. Never have we met with a more painful display of these undesirable peculiarities than in the case of Mr. Fort. His opening paragraph is a fair specimen of what follows. Thus, we are pompously told, in introducing Galen to our notice, that

"Barbarism permanently domiciled by the side of a corrupting Grecian civilization, mournfully predicted and justly forecast by the inflexible Censor of Republican Rome, mutually strained the social fabric by their perverted humanity, which dissipated the martial essence of the colossal government" (pp. 29, 30).

And of Galen himself:

"Of all the sectarians of curative dogmatism, he was the most fertile, the most dexterous and puissant, and in the universality of professional scope the most extensive (p. 32). . . . Four years later, proceeding to Smyrna for the purpose of attending the instruction of Pelops in dissection, thence to Corinth to listen to the Numescarius [sic], and finally to Alexandria, where he devoted himself exclusively to anatomy, and, as it appears, to vivisection, at the instance of Boethius, of such subjects as were procurable, where he sojourned for an extended period to complete his studies" (p. 33).

While of the Greek physicians who flocked to Rome, we are informed (p. 4) that "their services were gradually became indispensable"; and similar flowers of rhetoric could be culled from almost every page.

The matter of the book corresponds with its manner. It consists of a vast number of undigested facts, thrown together with little perception of orderly sequence, and connected by inconsequent remarks that fail to draw from the abundant material any significant results. Nor are the facts by any means to be always implicitly relied on. We are given to understand, for instance (p. 29), that the Pillars of Hercules were the same as "Ultima Thule"; and on page 23 we have the extraordinary statement that the dignity of the archiatri, or chief public physicians,

was upheld by Constantine, in his law of 321, which "interdicted the issuance of a warrant against them to bring their body [sic] before the courts . . . under a most exemplary fine, and the penalty of being flayed alive"! Now, the law referred to (Cod. Theodos. XIII. iii. 1) provides the single penalty of 100,000 nummi for persecuting ("si quis eos vexaverit") grammarians, physicians, and other professors of learning, with the addition that if the offender is a slave he ought to be flogged by his master. There is nothing about flaying anybody alive, and Godefroi, in his commentary, suggests that the law was probably enacted to restrain the Christians from prosecuting members of the learned professions, who were mostly Pagans.

Contrasting strongly with this is a piece of German legislation quoted (p. 9), to the effect that physicians experimenting with the lives of their patients were to be broken on the wheel. The date of this law is stated to be 1532; the authority given for it is "Carciani" (Canciani), whose collection of laws does not come down beyond the thirteenth century; the reference made is to a page that does not exist in his work, and the law is said to be cap. 134 of the "Leg. Barb."—a code which is to be found nowhere save in the imagination of the author. A more curious muddle of mistakes, typographical or otherwise, could hardly be put together in the space of three lines. We presume that Mr. Fort intended to refer to cap. 134 of the *Carolina* (the criminal code issued by Charles V. in 1532), which provides the penalty of the wheel for skilled physicians who administer drugs for the purpose of killing their patients—"necandi hominis causa"—a very different thing from risking their lives by experiments.

If Mr. Fort is thus free with his syntax and his authorities, he is no less a law unto himself in the matter of his vocabulary. "Adoption" passes current (p. 3) for "adoption"; "sacerdot" (p. 9) for "priesthood"; "accessory" (p. 11) seems to mean "cure"; what "social sensuousness" (p. 13) indicates, we confess our inability to make out; "this scholastic" (p. 16) apparently connotes a physician—a term which is also implied by "medicists" (p. 19); "the Comitava" (p. 20) we presume stands for "comitiva dignitas"; on the same page "guardianship" and "tutelage" are used as convertible terms, and "descendable" is employed in the sense of "heritable," while on page 273 "funebrial" is used for "funereal," we hear of "flowers blooming in aromatic beauty," and we are told that St. Sulpicius was a "saintess."

These additions to the vernacular could be multiplied indefinitely; but we have already bestowed too much space on a virtually unreadable book, and we must conclude with an expression of unfeigned regret. That regret is twofold. The author has evidently bestowed time, money, and labor in no stinted measure on its production, and it is melancholy to see a life thus wasted through lack of the literary faculty and the power to coordinate the results of his researches, when it would have given us so real a pleasure to welcome a successful explorer in fields which so few American scholars have traversed. We regret, moreover, the loss of the opportunity to add to our literature a book which would be of no common value. Any one who would, in a philosophic spirit, bring together all that modern science has developed as to the belief in supernatural remedies among the earlier races of mankind, in India, Persia, Assyria, Egypt, and Judaea, and trace their descent and modifications through the Hellenic, Italiote, and Teutonic peoples down to the Middle Ages, with their survivals in modern civilization, would render a service of the highest

moment to students of human progress and development. This work remains to be done, and Mr. Fort, we need hardly say, is not the man by whom it is likely to be accomplished.

*Specimens of Early English.* A new and revised edition with Introduction, Notes, and Glossarial Index by the Rev. Richard Morris, LL.D. Part I. from 'Old English Homilies' to 'King Horn,' A. D. 1150-A. D. 1300. Oxford: at the Clarendon Press, 1882; London: Henry Frowde.

*An Anglo-Saxon Primer.* With Grammar, Notes, and Glossary by Henry Sweet, M.A. Oxford: at the Clarendon Press, 1882; London: Henry Frowde.

The volume of specimens of Early English begun by Dr. Morris and just finished by Professor Skeat completes a series from Caedmon to Spenser. When the delegates of the Clarendon Press undertook some twenty years ago to publish text-books for the study of English, the period before Spenser was quite beyond the reach of general scholarship. There were current editions, to be sure of Chaucer and of some of the classic Anglo-Saxon books, but they were too far apart and too little critical to be of much use in studying the history of the language. A trackless chaos yawned between Anglo-Saxon and Chaucer. The materials for a road across it lay in manuscripts difficult of access and a few rare books. A first attempt was made in 1867 by Dr. Morris. His volume is now replaced by three prepared by Dr. Morris and Professor Skeat. The present volume contains the oldest extracts, closing up to the 'Anglo-Saxon Reader' of Mr. Sweet. It is the last to appear because it was the most difficult to prepare. We have now in the completed series, including Mr. Sweet's 'Reader,' extracts from ninety-two different works, selected mainly on the ground of fitness to illustrate the language at each step of its progress. They are of adequate length, carefully spelled according to the period to which they belong, accompanied with brief grammars of the different periods, and with grammatical and critical notes and full vocabularies. The editors are the best scholars of England in this department. Dr. Morris and Professor Skeat are also skilful teachers, and know how to adapt their work to the habits and needs of the class-room. The books are printed at the Oxford Press and are every way suited for academic study. They are also full of interest and of scientific instruction for every student of English. The grammarian has here spread out before him the slow and irregular procedure with which the elaborate inflections of the Anglo-Saxon period weathered away; the modern Englishman may here observe the gradual picking up by the Saxons of Norman and Latin words, and the slow growth of our present rich vocabulary.

The latest volume, excellent as it is, is still in questionable shape. There is a difficulty with it in the nature of the case. It deals with the period when the Anglo-Saxon was falling into dialects. The specimens follow the manuscripts, and these are mostly phonetic, so that the spelling indicates the varying pronunciation of different localities, and brings out all sorts of dialectic peculiarities. And here arises the difficulty. Do we propose to study these dialects? For a thorough critical study these text-books do not afford sufficient material, and they are open to criticism of their accuracy. German scholars have lately taken up Early English; the swarms of their eager students have reached this region, and suggested many new readings in the extracts here given, a considerable number of which are claimed to be more accurate decipherings of the manuscripts. Dr. E. Kölbing, to whom these

studies owe so much, is already urging in the *Englische Studien* that his readings have not received due attention.

But it may be said that any such study of the old dialects is not to be expected or desired. There is no more interest or value in it than in the study of modern English dialects. But nobody thinks of introducing even Scottish for general study in our schools. To set about learning grammars of all the dialects and their laws of phonetic change is out of the question. The object of a book of specimens of this sort must be mainly gratification of curiosity to see how the speech of that period looked. But for rapid reading and speedy getting of a general view, the explanations in this volume are hardly copious enough, and demand too much dictionary and grammar work. Attention is called to niceties of pronunciation and grammar which call on the teacher or student for a higher kind of accuracy than is needed for general reading, and which is embarrassing and unsatisfactory. It is plain enough, however, that no book could be made which would satisfy everybody, perhaps none more acceptable than this.

Mr. Sweet's 'Anglo-Saxon Primer' is a neat volume of 116 pages, 53 of which are grammar, 33 are extracts for reading, and the rest notes and glossary. Mr. Sweet is the recognized chief of the English students of Anglo-Saxon, and this book is a model one in its method, clearness, accuracy, and originality. It is one of the felicities of our time that original investigators of the first rank are willing to prepare elementary text-books on their specialties, but it may be doubted whether this practice has not a drawback in the undue prominence often given to the special views of the authors. Mr. Sweet has made a specialty of half-a-dozen manuscripts of Alfred's time, which had before been neglected, and of phonetics. He is for having the spelling of these manuscripts and the pronunciation which he believes to have been used by their writers adopted as the standard Anglo-Saxon language, and for having the dictionaries and elementary books reconstructed on that basis.

For his 'Primer,' as he does not find in these manuscripts the extracts he wants for reading, he has resorted to extracts from other works to suit his purpose, and he lays down as general rules of pronunciation the rules by which he believes the West Saxons pronounced. Thus our beginners in old English are to be taught to pronounce *f* always as *v*, *s* as *z*, *th* as *dh*, to say *vaedher* for *father*, *vor* for *for*, *zit* for *sit*, *dhink* for *think*, *dhree* for *three*, *Zudh-Zeazone* for *South-Saxons*, and so on.

In this Mr. Sweet's manuscripts and his scientific phonology carry him too far from the main current of the English speech. Our modern English, which is our main interest in the study, did not descend from the dialect of Wessex, nor was the original and prevalent use of the Roman alphabetic characters in Anglo-Saxon determined by any such dialect. The general classic Anglo-Saxon uses these letters with the same powers they had in Latin, and have prevalently in modern English. Perhaps no man in Wessex talked this Anglo-Saxon. So they say no man in Germany talks German. The book speech is none the less accepted for elementary instruction. Longfellow and Webster were Yankees, but it would make a queer primer to put together extracts from them rewritten into the spelling and pronunciation of the 'Biglow Papers.'

Mr. Sweet takes his own way in all sorts of things, as of course he would if he made a 'Primer' at all. He objects to illustrating the Anglo-Saxon by giving the corresponding forms in German, Latin, and other languages, as other

makers of elementary Anglo-Saxon books have done. He overlabors the pronunciation, and, having denoted long vowels by an acute accent, he denotes accent by a period inserted before the accented vowel, which makes the words look like compounds incorrectly divided. He forms his declensions on the ground of gender, instead of by their stems, and gives the cases of his paradigms in an unusual order; so also in the paradigms of the adjective the order of genders is masculine, neuter, feminine. He has his own way in naming and exhibiting the conjugations. The syntax consists mainly of observations upon noticeable constructions occurring in the book. The regular staple of common rules used in drilling beginners is not here. It would be padding, doubtless, to Mr. Sweet, and that would be intolerable.

*La Gravure: Précis élémentaire de ses origines, de ses procédés et de son histoire.* Par Le Vicomte Henri Delaborde. Paris: A. Quantin; New York: J. W. Bouton.

*Les Procédés de la Gravure.* Par Alfred de Lostalot. Same publishers.

THESE two works form part of a Library of Fine-Art Instruction, published with official approval, and designed to supply a deficiency of elementary manuals in France, especially for the students and graduates of the lycées, and again for young women as well as young men. The collection already embraces eight volumes, octavo, sold at three or four francs each, according as they are stitched or bound. The two before us overlap each other less than might be supposed from their titles.

M. Delaborde's task was to relate the rise and progress of the art of engraving in the several countries of Europe. He has done this with the ease which his great familiarity with the subject permitted, at the same time giving a literary flavor to his recital unusual in such compendiums. His method is biographical by preference, and there could be no surer way to interest. We find here, as was to be expected, sound views, fair appreciation, and sober criticism of the various masters under discussion. Naturally the French school is most dwelt upon, and there is perhaps here and there a trace of national antipathy toward the Germans. M. Delaborde is a partisan of the Dutch in the dispute over the origin of wood-blocks and of movable type—he will only allow Gutenberg to have been the first type founder. This does not necessarily proceed from chauvinism, and we would not insist upon it. His handbook is, it must next be remarked, devoted almost exclusively to metal-engraving. At the beginning, proper notice is taken of the early development of engraving on wood, but the subject is not pursued beyond Dürer, his pupils and imitators. Nor is etching treated of except in a very subordinate manner. What M. Delaborde has to say of metal engraving in this country is not very flattering, nor by comparison with Europe is it unjust. Still, one feels that he writes without knowledge of our best achievements, or of the course of this branch of art from the first Boston engravers to the present time. And no one but a Frenchman would have spoken of "the engravings exposed for sale in New York or New Orleans," as if he had named the two centres of art productiveness in the United States.

M. de Lostalot has not made so readable a book as the foregoing, but this could hardly help being the case. His concern is with processes rather than with history or biography. On the subject of wood engraving he is much more satisfactory than M. Delaborde, following the safe guidance of M. Firmin Didot. But he too stumbles in praising American wood-engravers

for having carried their mechanical appliances to the highest perfection, and implying that they have abandoned the manual dexterity which can alone be associated with works of art. Etching, line-engraving, mezzotint, aquatint, and other modes of metal-engraving are described with more or less fulness for practical use, together with a host of methods for obtaining relief plates from incised, whose names would have made Quintilian stare and gasp. American readers curious in such matters will find themselves initiated into a great many "processes," both derived from and independent of photography, by which any kind of drawing or wash or tone picture can be copied in facsimile or expressed in lines—processes more numerous in vogue in France than elsewhere. M. de Lostalot proposes the substitution of the sandblast for acid in etching; compliments the English on their incomparable color-printing after Miss Greenaway, Walter Crane, and R. Caldecott; and, taking up a subject wholly neglected by M. Delaborde, lithography, vindicates its quality and its future in what is much the most entertaining chapter in the book, though pretty strictly limited in its survey to France.

Both these volumes are profusely illustrated, but the cuts are rather promiscuously disposed, especially in 'Les Procédés,' and are not always chosen so as to be of the greatest assistance. Reductions of the whole of a design are constantly given where a fragment enlarged or at scale would have met the student's need far better. Again, there are too many facsimiles made by the graver. Finally, the press-work of the cuts leaves something to be desired. Still, the examples taken together, especially those of early printing, offer a notable addition to any similar collection with which we are acquainted.

*Der Buddhismus in seiner Psychologie.* Von A. Bastian. Berlin. 1882.

*Der Buddhismus und seine Geschichte in Indien.* Von Heinrich Kern. Translated by Hermann Jacobi. First volume. Leipzig. 1882.

DR. BASTIAN, though professing to treat only of the psychology of Buddhism, makes an exhaustive treatise on the entire system. It is so full of matter, sometimes relevant and sometimes not, that it would be hopeless to attempt to review the points of the argument, or the facts brought forward in illustration of the argument, adopted by the author. The useful index at the beginning of the work will exhibit for sufficient purpose the scope of the book. Under the heading "Mikrokosmos," the author considers his subject technically; he explains the character of Buddhism as it relates to the mental constitution of man. The *khandas*, or the constituents of his personal existence, the *sangkharas*, the *ayatanas*, and so on, are considered severally; and the entire nomenclature of the subjective part of Buddhism is exhibited and explained in detail. Under the heading "Makrokosmos," the author brings under our notice the external view of the system. Its connection with the outer world, the heavens and earth, the gods and their mode of existence, are considered from a Buddhist point of view, and contrasted with other religious systems or philosophical theories. The amount of learning brought to bear on this part of the treatise is quite surprising, and makes the study a severe trial. The third chapter refers to the teaching of Buddhism. Here we have the "four truths," the foundation of Buddha's doctrine, explained. After this, the author directs us to consider Buddha's method of teaching by parable; his views respecting caste; the abstruse doctrine of *dharma*; the nature of *Adi-Buddha*, and so on.



It will be seen from this bare outline, that the author includes in his plan the entire substance of Buddhist teaching. One portion alone, as, *e. g.*, that of "the dharma," would be enough for review; the whole circle of doctrine is beyond our reach. With respect to "the other world" (*das Jenseits*), the most important subject is the meaning of Nirvāna. Here we notice the author adopts the theory, now generally accepted, that Nirvāna is of two sorts: the condition of the Arahāt (or the fruit of Arahātship), which is known as Upādisesānibbāna—that is, Nirvāna "having remains"; and Anupādisesānibbāna, which is the condition of a Buddha after the death of his body. What this last condition is, our author explains partially as "a mode of existence independent of space and time." This seems to point to the idea that Nirvāna is, after all, the condition of the "absolute"—absolute existence, without relationship and unconditional. It is more and more evident that the interesting part of Buddhism lies in the study of its teaching as an ethical system; its philosophy and psychology are beyond the intelligence of the present age.

Prof. Kern's volume contrasts strongly with that just reviewed. Here all is order, and the argument a plain one; in the former, learning and profuse illustration hide the form of the argument and obscure the conclusions drawn. Prof. Kern, first of all, seeks the explanation of the term ātman, as this is the key of Indian philosophy. He compares it to "light." This light, entering the range of man's intellectual being, gives him the idea of "self." But self is no reality: it is like the salt taken up by the water; it can have no separate existence apart from the water. Self, then, is a delusion, a misunderstanding (*Misverständniss*). On this mistake depends the entire result of human experience, its joy and its misery; and only when the mistake is rectified is there a return to man's right condition. This, then, is the object of Indian philosophy and its religious teaching, to show us the non-reality of the "self," and to give us freedom in the knowledge of the unreality of this fetter.

The author then proceeds to consider the Buddha-legend. He derives the points of his comparison principally from the 'Lalita-Vistara.' This work, however, is hardly a fair criterion of the primitive legend, as it undoubtedly belongs to a late period in the Buddhist development. The author considers the legend to be allied to the Sun-myth, in keeping with the view of M. Sénart. But there is certainly behind the myth a real and living personality. Buddha was a human teacher. The events of his early life and the more obscure portions of his mature age may be mythical, but we can hardly doubt that he lived and died like other great teachers—the wonder of the age while alive, and the early recipient of an apotheosis after his death.

In considering the legend, our author well says that the groundwork of Buddhism and, in short, of all heathen teaching, whether in India or Europe, is the dogma, "that all that is born must die." This is the keynote sounded by Buddha himself, as the foundation of his system. The condition of Nirvāna, the highest good, is the condition that admits of "neither birth nor death"; and to find this condition is the one aim he proposes in his teaching and his method of life.

It will be found, after all, that the mass of Buddhist literature may be reduced to small limits, when this is understood, that Buddha was not a philosopher himself, but a man deeply affected by a sense of human misery, and impressed with a conviction that this misery may be remedied. His system may have grown into a philosophy, but as it came from his own hands

it was a bold attempt to stem the tide of evil by giving up all thoughts of "self" as finite, and allowing the "infinite" light of the "highest self" to enter and restore the subject, misnamed the individual, to the condition of an original un-selfconsciousness.

*A Grammar of the Homeric Dialect.* By D. B. Monro, Fellow of Oriel College, Oxford. Clarendon Press Series. Large 8vo, pp. 344.

THIS handsome volume is a work of much merit, and it will be warmly welcomed by students of Homer, for there was a real need of a Homeric grammar in English. Mr. Monro seems peculiarly well fitted to have undertaken such a work. He has for years been engaged in Homeric studies, has a thorough acquaintance with the German literature on the subject, and has been recently associated with the famous Cobet, of Leyden, in the collation of the Venetian manuscript (Codex Venetus A) upon which Dindorf's edition of the Venetian scholia of the 'Iliad' (Clarendon Press, 1875) is based. In 1877, Mr. Monro published an admirable little volume, entitled 'Book I. of the Iliad, with Notes and an Essay on Homeric Grammar.' Those terse and suggestive notes are to be regarded, we presume, as a specimen of Mr. Monro's long-promised critical commentary; that essay on Homeric grammar was plainly the germ whence the present bulky treatise has grown.

This Homeric grammar, it should be stated at the outset, is not adapted, as it was probably not designed, to serve as a text-book. It is rather a thesaurus of information upon Homeric forms and syntax. The author cites in his preface the numerous sources whence he has derived assistance, pointing out that a book of this kind must be to great extent a compilation, and acknowledging special obligation to Curtius, Delbrück, and La Roche. He begins his grammar with the examination of the forms of the verb, and follows closely the lines of Curtius's *Verbum*. By his constant use of the terms *thematic* and *non-thematic* forms, he will help to habituate English and American readers to the disuse of the expression *connecting vowel*, to which even our elementary manuals must ultimately come. When we have once fairly begun to use the new nomenclature, we shall probably find that it is simpler to speak of appending a personal ending directly to a *theme* *λεγε* or *λεγο* than to speak of joining it to a *stem* *λεγ* by a connecting vowel.

The remarks on the Greek passive are valuable. The author points out that we should rather speak of a passive use of middle forms than of a passive voice. This passive sense commonly grew out of the reflexive meaning proper to the middle, as may be illustrated by many French reflexive verbs; but in the so-called aorists passive (aorists in *-ετο* and *-εσαν*) was probably developed out of an original intransitive meaning.

There are some interesting observations upon the augment. Augmented and unaugmented forms are about equally common in Homer, except in the speeches, where the augment is rarely lacking. Hence the inference is drawn that the augment is freely omitted in ordinary narrative because the context plainly shows that past time is referred to. Monro's statement, in this connection, that the augment is *always* lacking in iterative forms (p. 44), is more sweeping than Curtius and other grammarians venture to make.

We have not space to follow the author in his discussion of the declensions, which are less fully treated than the verb, but must pass at once to the syntax. The accusative is treated under two great divisions: the ac-

cusative of the internal and of the external object. The dative case falls under three heads: the true dative, the instrumental dative, the locative dative. The classification of the genitive is as follows: true genitive, ablative genitive. We would refer the reader particularly to the discussion (p. 105 ff.) of the subdivision called the quasi-partitive genitive.

The Homeric student will be interested in following through the long lists of translated examples illustrating the various uses of the cases. Mr. Monro's translations are exceedingly apt, and these lists are a very valuable part of the book. That is a useful remark, thrown out under the head of the vocative, that when two persons are addressed, the second name has regularly the nominative form. The various uses of the infinitive are traced back to its original form as the dative case of an abstract verbal noun. Hence the use of the infinitive to express purpose is easily derived, while the very common use of the infinitive as the subject of a substantive verb is seen not to have been the earliest use. Here we may mention the passage, B 231, *ἢ ποῦ καὶ μοῖρα ἔστιν ἀσκήσασθαι γυμνάσιον*. This is usually translated: "Verily it is a hardship to return in vexation." Monro suggests this rendering: "Verily there is toil (enough) to make a man return." The chapter on the uses of the article in Homer strikes us as one of the most original and valuable in the book. We cannot follow the author in his lengthy treatment (forty-six pages) of the moods, further than to say that he adopts Delbrück's views of the subjunctive and optative. "The subjunctive is used to express the will of the speaker or his sense of the necessity of some future event, and is commonly rendered by *shall* and *must*; the optative expresses a gradation of notions, from a simple wish down to a mere supposition or simple possibility."

The grammar closes with an admirable essay on metre and quantity in Homer, and three indexes of Homeric forms discussed, of subjects treated, of passages in the Homeric poems referred to make readily available the large stores of information here for the first time collected in a single treatise.

*Colin Clout's Calendar.* By Grant Allen. New York: Funk & Wagnalls.

THIS is a chatty volume somewhat after the style of White's 'Selborne,' and gives the record of an English summer from a Darwinian point of view. The striking and trifling characters by which certain plants obtain and keep an ascendancy over their fellows are described in an attractive and forcible manner. There are some infelicities of expression which indicate that the work must have been hastily, not to say carelessly, prepared. Thus: "They blossom early, do the hyacinths, because they have got a good stock of material in their bulb to go on upon"; and, "Thoroughly well-established and ancient species do not throw back so easily or so often to less advanced ancestral forms." A good deal of interesting folk-lore is scattered through the book, which thereby becomes better suited to the general reader. The world will never be weary of gossiping works on natural history, provided the amount of information conveyed in them is not too great or too improving. The charm of such books is not a little heightened when, as in this case, a few touches of local history of customs, words, and places are added.

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